One Hundred Twenty-second

SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Held in the Tabernacle

Salt Lake City, Utah

October 5, 6 and 7, 1951

With Report of Discourses

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The One Hundred Twenty-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-second Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday and Sunday, October 5, 6, 7, 1951.

General sessions of the conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday and Sunday, and the General Priesthood meeting convened in the Tabernacle Saturday evening, October 6, at 7:00.

The proceedings of the general sessions were broadcast over Station KSL, and by arrangement through KSL over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KBUH at Brigham City, and KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley, KVMV at Twin Falls, and KRXK at Rexburg.

In Colorado: KEXO at Grand Junction.

In Arizona: KTYL at Mesa.

The proceedings of the general sessions were also televised over KSL television station, channel 5.

All general sessions of the Conference and the General Priesthood meeting were broadcast in the Assembly Hall, just south of the Tabernacle, on the Tabernacle grounds, and in Barratt Hall (60 North Main Street) over a loud-speaking system and by television. In addition, many who could not find accommodation in these buildings assembled on the Tabernacle grounds and listened to the services as they were broadcast from the Tabernacle, by means of amplifying equipment.

President David O. McKay was present and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

This report of the Conference also includes a full report of Columbia Broadcasting Company's *Church of the Air,* Sunday morning, October 7, from 8:00 to 8:30, and the *Tabernacle Choir and Organ* Broadcast from 9:00 to 9:30.

General Authorities of The Church Present

The First Presidency: David O. McKay, Stephen L Richards, and J. Reuben Clark, Jr.

Of the Council of the Twelve Apostles: Joseph Fielding

Smith, *, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley, and Marion G. Romney.**

Patriarch to the Church: Eldred G. Smith.

Assistants to the Council of the Twelve Apostles: Thomas E. McKay, Clifford E. Young, Alma Sonne, George Q. Morris, Stayner Richards, ElRay L. Christiansen, and John Longden. ***

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, S. Dilworth Young, Milton R. Hunter, and Bruce R. McConkie.

The Presiding Bishopric: LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson.

General Officers and Other Authorities Present

Church Historian and Recorder: Joseph Fielding Smith, and A. William Lund, Assistant.

Members of General Welfare Committee, Church Welfare Program.

Members of General Board of Education, Commissioner of Education, Seminary Supervisors, and Directors and Associate Directors of Institutes.

Presidents of Stakes and their Counselors, Bishops of Wards and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders; General, Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

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*John A. Widtsoe was in Canada, on a special assignment for the Canadian government.

**Marion G. Romney was sustained at this Conference as a member of the Council of the Twelve Apostles.

***Elders George Q. Morris, Stayner Richards, ElRay L. Christiansen, and John Longden were sustained as Assistants to the Council of the Twelve.

FIRST DAY

MORNING MEETING

The Conference opened Friday morning, October 5, at 10 o'clock. President David O. McKay presided and conducted the services of the first session. The building was crowded to capacity, the Assembly Hall to the south, on the Temple grounds, was filled with people, as was also Barratt Hall (60 North Main Street).

President David O. McKay:

This is the opening session of the One Hundred Twenty-Second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

All the General Authorities of the Church are in attendance excepting Elder John A. Widtsoe of the Council of the Twelve, who has accepted an invitation of the Canadian government for consultation on problems pertaining to irrigation.

Joseph Anderson is the clerk of the conference.

These services and all other general sessions will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main Street, over a loud speaking system and by television.

This service also, and all other general sessions of the conference, will be broadcast over KSL, Salt Lake City, and by arrangement through KSL over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KBUH at Brigham City, and KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley, KVMV at Twin Falls, and KRXK at Rexburg.

In Colorado: KEXO at Grand Junction.

In Arizona: KTYL at Mesa.

We express appreciation to the stations named for their cooperating in broadcasting the proceedings of this conference. We thank them for their services, which we are pleased to announce will continue throughout this conference. In the interest, however, of time, we shall not repeat this announcement at every session.

All general sessions will also be televised over the KSL television station, channel 5.

The singing for this morning's session will be furnished by the Relief Society Singing Mothers with Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

We shall begin this session by the Relief Society Singing Mothers singing: "If With All Your Hearts."

The opening prayer will be offered by Elder Frank B. Woodbury, Patriarch to the Salt Lake Stake.

The Relief Society Singing Mothers, (Sister Florence Jepperson Madsen conducting and Brother Frank W. Asper at the organ) sang "If With All Your Hearts."

Elder Frank W. Woodbury, Patriarch to the Salt Lake Stake, offered the opening prayer.

Selection by the Relief Society Singing Mothers, "If Ye Love Me, Keep My Commandments."

PRESIDENT DAVID O. McKAY

My brethren and sisters, in behalf of the General Authorities and in humility I bid you welcome, you who are here assembled in such large numbers, filling this historic Tabernacle to capacity, and also the tens of thousands who are listening in by radio and television. I pray for your help and assistance, and especially for the inspiration of the Lord, that we may sense his presence, and that everyone who is called upon to take any part in this conference may be guided by his inspiring influence.

It is with mingled feelings of joy and satisfaction, encouragement, anxiety, and apprehension, that I stand before you this morning.

Growth and Progress of Church

I rejoice in the continued growth and progress of the Church. It is a great source of satisfaction to the General Authorities, and I am sure it will be to you, to know that from all parts of the world where the gospel is being preached, reports show substantial advancement in nearly every line of endeavor. The stakes and wards are growing in number, as also are the organized branches in the missions—in the Americas, Europe, and in the islands of the Pacific.

There are more houses of worship in the Church today than ever before in its history, and at the present time there are 420 buildings under construction. Temple ordinances performed since January 1, 1951 to August 31, 1951 exceed those for the corresponding period last year in all temples excepting one, and there is a slight decrease there, but the decrease is explainable. That is in Hawaii.

Notwithstanding this great building program and the other work being carried on in which ward members contribute fifty percent and missions and branches twenty and thirty percent of the cost of construction, tithes and offerings are steadily and consistently increasing.

Uprightness of Servicemen

Because of the call to military duty the number of missionaries in the field is not so large as one year ago. The missionaries are re-

turning and reporting for military duty by the scores every month. Reports of uprightness in the lives of these returned missionaries indicate that by example they will still continue to be good missionaries while serving their country.

I think I shall take time to give you just an extract from one of these reports. A letter dated September 4, 1951 from a major says this:

"This is quite a group we have. With the exception of two fellows it is made up entirely of returned missionaries. This morning we all ate together in the enlisted men's mess hall, and not a single one of them had coffee, even though boiling pitchers full were set at each table. I noticed a peculiar look on the mess sergeant's face as he scratched his head in bewilderment when thirty-two soldiers all took milk."

It is only a little incident, but it speaks volumes for the loyalty of our missionaries who are entering the service in their determination to maintain the standards of the Church. God bless them!

Subversive Teachings

All these and other favorable incidents and reports give cause for satisfaction and gratitude, but as I said, there are other things which give rise to feelings of apprehension. For example, the prevalence of pernicious ideas and subversive teachings which pervert the minds of the unstable and uninformed, and in some cases divert the youth from Church standards. In this regard there is reason for concern, too.

The quorums of the priesthood and the auxiliaries, and especially the parents, may not be doing all that they should to counteract these poisonous influences. Religious leaders, civic officers, and all lovers of law and order are today deeply concerned, and not without justification, about the recklessness and lawlessness of youth. Even young folk themselves are deprecating the disobedience of parental authority manifested by some of their companions.

It is a dangerous sign, brethren, when home discipline breaks down, and the loving advice of a wise father and a loving mother is defied. We are told by an elderly American explorer that among the Iroquois Indians "the crime which is regarded as most horrible, and which is without example, is that a son should be rebellious toward his mother"—an ideal that might be well cherished today among men who esteem themselves high in the scale of civilization.

Message to Youth

Our country's most precious possession is not our vast acres of range land supporting flocks and herds; not productive farms; not our forests; not our mines nor oil wells producing fabulous wealth—our country's greatest resource is our children, our young men and women whose characters will largely determine our nation's future. If it were possible for me this morning to speak directly to the young

men and women of the Church, I would say that you should always remember that true joy of life is found, not in physical indulgence and excesses, but in clean living and high thinking; in rendering to others, not inconvenience, injury, or pain, but encouragement, cheer, and helpfulness.

This is simply saying to them that satisfaction in daily life is found in trying to keep the simple law, "Do unto others as you would have others do unto you." Right actions toward others always bring joy; wrongful deeds result in pain, and not infrequently, remorse.

Obedience Brings Blessings

Conformity to the Lord's word or law will invariably contribute to man's happiness and salvation. Those who do not what the Lord commands, we are told, will be subjected to justice and judgment. In other words, there is eternally operative in the moral world a law of compensation and retribution—compensation commensurate with conformity to law; retribution in actual degree to the extent of disobedience.

In this sense I use the word *law* as having a deeper significance than a rule or dictum prescribed by authority for human actions. It means, rather, "a uniform order of sequence" as operative and unvarying as the law of the inclined plane, or the law of falling bodies.

Confirmation of this may be found in the Lord's statement to Cain, the first disobedient son in history. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." (Gen. 4:7.)

It is also stated by the Prophet Joseph Smith, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated.

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D. & C. 130:20-21.)

It is said, parents, boys, and girls, that "the soul in the formative period of youth, while it is yet unspotted from the world, may be likened to a block of pure, uncut Parian marble, in which lie boundless possibilities of beauty or of deformity. From the crude marble one will chisel a form of exquisite grace and symmetry; another, a misshapen monstrosity, each visualizing in the formless stone the conception of his brain. Thus we are molded by our ideals."

Need for Right Thinking

Thoughts are the seeds of acts, and precede them. Mere compliance with the word of the Lord, without a corresponding inward desire, will avail but little. Indeed, such outward actions and pretending phrases may disclose hypocrisy, a sin that Jesus most vehemently condemned.

"O generation of vipers," he exclaimed, "how can ye, being evil, speak good things?" (Matt. 12:34.) The Savior's constant desire and effort were to implant in the mind right thoughts, pure motives, noble

ideals, knowing full well that right words and actions would eventually follow. He taught what modern physiology and psychology confirm, that hate, jealousy, and other evil passions destroy a man's physical vigor and efficiency. "They pervert his mental perceptions and render him incapable of resisting the temptation to commit acts of violence. They undermine his moral health. By insidious stages they transform the man who cherishes them into a criminal."

Example from Charles Dickens

Charles Dickens makes impressive use of this fact in his immortal story, *Oliver Twist,* wherein Monks is introduced first as an innocent, beautiful child; but as "ending his life as a mass of solid bestiality, a mere chunk of fleshed iniquity. It was thinking upon vice and vulgarity, that transformed the angel's face into the countenance of a demon."

That great writer says this: "It is almost impossible to believe that such a devilish nature as Bill Sikes, depicted in the same book. could be found in human form," but Dickens says: "I fear there are in the world some insensible and callous natures that do become, at last, utterly and irredeemably bad. But whether this be true or not, of one thing I am certain—that there are such men as Sikes, who, being closely followed through the same space of time, and through the same current of circumstances, would not give by one look or action for a moment the faintest indication of a better nature. Whether every gentler human feeling is dead within such bosoms, or the proper chord to strike has rusted and is hard to find, I do not know, but the fact is so, I am sure."

I am trying to emphasize that each one is the architect of his own fate, and he is unfortunate, indeed, who will try to build himself without the inspiration of God, without realizing that he grows from within, not from without.

The Great Stone Face

I have mentioned these negative things, but I call attention of the youth to the story of *The Great Stone Face* by Nathaniel Hawthorne. Ernest one day said to his mother, as they sat looking at an immense rock in which nature had chiseled a man's face with noble features, and an expression, to quote Hawthorne, "at once grand and sweet, as if it were the glow of a vast, warm heart that embraced all mankind in its affections and had room for more—"

"Mother," said Ernest, if I were to see a man with such a face, I should love him dearly."

She answered, "If a prophecy come true, we may see him some time or other with exactly a face like that."

That face, as you know, was finally depicted in the countenance of Ernest himself. Having lived a life in which he had constantly kept before himself the vision splendid, there was chiseled in his own countenance the benign features of the great image.

What a man continually thinks about determines his actions in times of opportunity and stress. A man's reaction to his appetites and impulses when they are aroused gives the measure of that man's character. In these reactions are revealed the man's power to govern or his forced servility to yield.

Disobedience Brings Retribution

No man can disobey the word of God and not suffer for so doing. No sin, however secret, can escape retribution. True, you may lie and not be detected; you may violate virtue without its being known by any who could scandalize you, yet you cannot escape the judgment that follows such transgression. The lie is lodged in the recesses of your mind, and impairment of your character will be reflected sometime, somehow in your countenance or bearing. Your moral turpitude, though only you, your accomplice, and God may ever know it, will some day canker your soul.

"The more I know intimately the lives of other men, to say nothing of my own," said Huxley in a letter to Charles Kingsley, "the more obvious it is to me that the wicked does not flourish nor is the righteous punished.

"The ledger of the Almighty is strictly kept, and every one of us has the balance of his operations paid over to him at the end of every minute of his existence. The absolute justice of the system of things is as clear to me as any scientific fact. The gravitation of sin to sorrow is as certain as that of the earth to the sun, and more so, for experimental proof of the fact is within the reach of us all, nay, is before us all our lives, if we had but the eyes to see it."

Associate with that the saying in the Book of Mormon, "Sin is never happiness." (See Alma 41:10.) Man is endowed with appetites and passions for the preservation of his life and the perpetuation of his kind. These, when held under proper subjection, contribute to his happiness and comfort; but when used for mere gratification, lead to misery and moral degradation.

Prostitution of Love

Associated with these natural instincts, young folk, is a sin that always seeks seclusion. It is the prostitution of love, the noblest attribute of the soul. God has instituted marriage and the family as the proper condition of expressing in our lives this divine virtue. But sometimes men and women with low ideals and weakened wills permit their passions, like unbridled steeds, to dash aside judgment and self-restraint, and to cause them to commit sin that may sear their conscience and leave in their hearts an everlasting regret.

In this day when modesty is thrust into the background, and chastity is considered an outmoded virtue, I appeal to you to keep your souls unmarred and unsullied from this sin, the consequence

of which will smite and haunt you intimately until your conscience is seared and your character sordid. A chaste, not a profligate life is the source of virile manhood, the crown of beautiful womanhood, the contributing source of harmony and happiness in family life, and the source of strength and perpetuity of the race.

Remember, too, the significance of the Savior's saying that if any shall commit adultery even in his or her heart, he shall not have the Spirit, but shall deny the faith and shall fear.

Resist evil, and the tempter will flee from you. If you keep your character above reproach, no matter what others may think, or what charges they make, you can hold your head erect, keep your heart light, and face the world undauntedly because you, yourself, and your God know that you have kept your soul untarnished.

The only thing which places man above the beasts of the field is his possession of spiritual gifts. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical instincts and passions, or whether he will make as his life's end and purpose the acquisition of spiritual qualities.

Factors in Influencing Youth

I said we had a little apprehension that quorums and auxiliaries were not doing all possible to guide youth along these lines. In the Church we have two great divisions: first, organized stakes, composed of wards and other groups—quorums and auxiliaries; second, the missions, divided into branches in which are also, to a limited degree, quorums and auxiliaries. These groups should become greater factors in influencing youth. Consider for a moment what the quorums might do, if the presidency of each quorum, the leaders of each group, and the members would wield influence upon their fellows as the Lord intends they should.

The quorum is an essential part of the Lord's plan for rendering mutual aid. No other organization in the world is so effectively organized into working groups as the Church of Jesus Christ of Latter-day Saints; for example, there are today approximately 137,000 men holding the Melchizedek Priesthood, men inspired with the same ideals and similar hopes, bound by a solemn duty to help one another to secure economic as well as spiritual aid and comfort. There are also approximately 57,000 men under twenty-one years of age, associated together in the Aaronic Priesthood. There are 57,000 others holding the Aaronic Priesthood, or a total of 114,000 in the Aaronic Priesthood. What a mighty force for good these quorums would be if the spiritual welfare of each member and his obligation to the Church were considered the special duty of each presiding officer! That is a possibility of achievement.

All others not enrolled in quorums should be enlisted in the auxiliaries, and the whereabouts and attitude toward the Church of each one known by at least some teacher or officer.

The Home

But even more potent in influencing child life is the home. Upon the parents the Lord has directly placed the responsibility of teaching their children. I wish this paragraph could be written and put on the wall of every home in the Church:

". . . inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and of the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents." (D. & C. 68:25.)

The character of a child is formed largely during the first twelve years of his life. It is estimated that in that period a child spends approximately 3200 hours in school; 416 hours in Sunday School and Church; but 52,500 hours in the home, not counting twelve hours a day for sleep.

In other words, he spends sixteen times as many waking hours in the home as in the school, and 126 times as many hours in the home as in the Church!

Thus, "In the homes of America are born the children of America, and from them go out into American life American men and women. They go out with the stamp of these homes upon them, and only as these homes are what they should be, will children be what they should be."

I shall not take time to quote all Luther Burbank said about the training of children as he trained plants, but he says the use of an influence over and over again is necessary, keeping everlastingly at it. This is what fixes traits in plants, the constant repetition of an influence until at last it is irrevocably fixed and will not change. "Parents, you cannot afford," he says, "to get discouraged. You are dealing with something far more precious than any plant, the precious soul of a child."

Parents who do not know where their children are at night are recreant to the sacred obligation of parenthood, and untrue to the high ideals of the Church regarding home life.

Do not say now in your minds that that is impossible. Just go back to your own homes and the care that you know your father and mother had regarding you.

Undermining Forces

I must not elaborate upon this further, but I wish to mention another condition that gives cause for concern and apprehension, and that is the insidious influences, as well as the blatant heralding of ideas that undermine century-tried principles of peace, of justice, and of advancement toward the day of universal brotherhood.

We are grieved when we see or hear men and women, some of whom even profess membership in the Church, looking with favor upon the pernicious teachings of these groups, especially Communism. These credulous, misguided persons claim to be advocates of peace, and accuse those who oppose them as advocates of war. They should remember that all of us should ever keep in mind that there are some eternal principles more precious than peace, dearer than life itself.

Our revolutionary fathers sensed this, and their innermost feelings were expressed in the words of Patrick Henry: "Is life so dear or peace so sweet as to be purchased at the price of chains and slavery?"

Free agency, for example, is a divine gift, more precious than peace, more to be desired even than life. Any nation, any organized group of individuals that would deprive man of this heritage should be denounced by all liberty-loving persons. Associated with this fundamental principle is the right of individual initiative, the right to worship how, where, or what one pleases, and the simple privilege to leave a country, if one choose, without having to skulk out as a culprit at the risk of being shot and killed.

At heart Communism is atheistic, and Facism is equally antagonistic to freedom and to other Christian principles—even denying the divinity of Jesus Christ, and the existence of God.

Need for Integrity

Today there is a great need in the world for men of integrity, men of honor, men whose words are as good as their bond, leaders of nations who will consider international agreements sacred.

The philosopher Thoreau said, "It matters not half so much what kind of ballot you drop into the ballot box once a year, as what kind of man you drop out of bed into the streets every morning."

Man's greatest need is real conversion to the eternal truths of the gospel—to the truth that Jesus Christ came to give life and light to the human family. I feel that with all my soul, and so do you fellow-workers who sit before me.

Recently, a group of friends presented one of their number with a valuable, practical gift. In accepting it, the man said that wherever he might travel, the possession of that gift would be a constant reminder of his friends' affection and regard.

Brethren and sisters, all life is a gift of God. Appreciation of that fact should inspire us with a desire to live daily exemplary lives, that others, seeing our good deeds might be led to glorify our Father in heaven, of whose existence and inspiration I testify before you this morning, and of the divinity of whose Church I bear testimony, in the name of Jesus Christ, our Redeemer. Amen.

ELDER HENRY D. MOYLE

Of the Council of the Twelve Apostles

I join with you my brethren and sisters in expressing to our Father in heaven our thanks and gratitude for our great leader and president who stands at the head of the Church of Jesus Christ of Latter-day Saints here and now. I hope that we shall all have that faith in his admonitions which will permit us to go forward and enact in our lives the teachings which we thus receive through the mouthpiece of our Heavenly Father, here on this earth.

Divinity of the Work

I know that I speak the thoughts of all who are here assembled when I say that we uphold and sustain President David O. McKay as our prophet, seer, and revelator. And so it is with great humility that I stand here before you and in his presence, in the presence of my brethren, to bear my testimony to you of the divinity of the work in which we are engaged.

I am grateful for the unity which exists among the General Authorities of this Church, and I know that there is, thus, an example set to the people of the Church by which they could very well profit. That same unity should extend into every stake and into every ward, every mission, every branch of the Church. I am grateful for the sustaining power and influence that comes into my life and assists me in my work as a result of your faith and prayers, my brethren and sisters. I am grateful for the affection, the sustaining power and influence, the faith and prayers of my brethren with whom I have the privilege to associate day by day, and acknowledge before you and my Heavenly Father that our ministry would be empty were it not for these sustaining influences. I know with all my heart that God lives and that Jesus is the Christ, and I want for nothing but to dedicate my life, my energy, to proclaiming this testimony to the world, to let my fellow men know that there can be no joy in life, and certainly no salvation hereafter, unless we understand the laws of God, given to us for our happiness and our salvation, and in turn lend obedience to them.

Obedience to Law

I feel to repeat the revelation given us by the Prophet Joseph Smith, which President McKay has already quoted you this morning,

> There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated,
>
> And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

The Lord has said,

> I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (*Ibid.*, 82:10.)

President McKay has told us here this morning the responsibilities we have resting upon us as fathers and mothers in Israel. I testify to you that if we do that which we have been commanded, our children and our children's children will be blessed and will be encouraged to walk in our footsteps and will be crowned eventually with us in the glory of our Father's kingdom.

For a long time past I have been tremendously impressed with the fact that God is no respecter of persons, that his Church and kingdom here upon this earth is governed and regulated and controlled by law, and that that law is your law; it is my law; and to that law there are no exceptions.

We have been told in the scriptures that,

> For there is no respect of persons with God.
> For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law. (Romans 2:11-12.)

I say that those of us who have received the law must of necessity be judged by it and be responsible for any disobedience we contribute to it.

> For not the hearers of the law are just before God, but the doers of the law shall be justified. (*Ibid.*, 2:13.)

That is the law of the gospel, and so, as we understand these simple fundamental laws of the gospel, we must live them; we must teach them to our children; we must be bound by them; and we must claim no exemption for ourselves.

No Special Privileges

Brother Widtsoe, who is absent from our midst today, has recently written, "Full happiness within the Church demands that men comply with all its laws, regulations, and ordinances. Obedience is incomplete if a person decides to obey one and disobey another gospel requirement. Usually, an attempt to select some practices and ignore others leads to a weakening of the will for righteousness, and soon complete disobedience sets in." (*Joseph Smith*, p. 166.) I am sure we will accept that as true, that we must do nothing which weakens our will.

I have a feeling that sometimes we are inclined to exempt ourselves from the law. We seek special privileges. I don't know whether it has become so common in the world for men politically and socially to claim exemptions from the operation of the civil law as applied to them that they think maybe, within the realm of the kingdom and Church of God they are likewise entitled to special privileges. I am sure of one thing, that President McKay does not claim any special privileges for himself, and that the

General Authorities follow his example, and we know and we believe that we are bound by the law.

Strict Conformity

I believe it is time when many of us should feel that it is important to hew strictly to the line, to keep our own houses in order. So I ask you in light of these suggestions, should we insist upon going on a mission or sending our sons unless we are worthy? Can we meet the requirements that have been laid down for those entitled to go? Should we ever feel it necessary to call upon our bishop or our stake president for a recommend to go to the temple if we know that we have not first met the law in respect thereto and have made ourselves worthy to receive this special privilege? Some of us may feel that we can impose upon the bishop a little bit, that we will be forgiven. I wonder how many of us realize that we cannot expect, if we go to the House of the Lord unworthily (whether we go there for our own endowments or to do vicarious work for those who have preceded us), the same efficacy will attach to our work as would to the work of those who go to the House of the Lord worthily. Let us think about that, and in place of asking for a special privilege, see that we keep the laws of God in our own homes and in our own lives, and encourage our own sons and daughters to do likewise in order that they might go to the House of the Lord worthily.

The same could be said of the Word of Wisdom, the payment of tithes, fasting. We have carried on in the Church, all this year, a great campaign connected with the welfare program of the Church to encourage our people to fast. I say to you today that there are none of the blessings of the fast that can come to you and me unless we fast. We must all fast in the same manner. There is no exception to the requirement that we do fast if we are ultimately going to have a real interest in the kingdom of our Heavenly Father, as King Benjamin once said.

In speaking of charity, Brigham Young and the Twelve said, in April, 1842, while building the temple in Nauvoo:

> This is not all. It will be in vain for us to build a place where the Son of Man may lay his head, and leave the cry of the widow and the fatherless unheard by us ascending up to the orphan's God and the widow's Friend. It is in vain we cry "Lord, Lord" and do not the things our Lord hath commanded, to visit the widow, the fatherless, the sick, the lame, the blind, the destitute, and minister to their necessities. (*D. H. C.* 4:591.)

I call attention to prayer. Can we accomplish the purposes that President McKay has outlined for us with reference to our children if we do not pray, as a family, in the home, bring into our homes and into the lives of our youths the spirit as well as the power and inspiration of prayer? And so I say that no home should be

surprised if its children do not receive the same strength and courage that other children reared in a home of prayer receive, if they are reared in a household which is a stranger to prayer.

Honesty in Daily Lives

Some of us claim the privilege of withholding support from our bishop, our stake president, and some of us feel that for one reason or another it is not incumbent on us to sustain the General Authorities of the Church, each man in his office and calling. But I say to you that we cannot fail to respond, especially those of us who hold the priesthood and our wives and our families, to the requirement which God has written into his law in respect thereto and receive the blessings that might otherwise be ours. In our daily lives it is impossible for us to cheat a little and still be honest.

> The commandment is to pay every man his dues, and no man can get to heaven who justly owes his brother or his neighbor, who has or can get the means and will not pay it; it is dishonest, and no dishonest man can enter where God is. (Brigham Young and the "twelve," April 1842, *Ibid.*, 593.)

It is impossible for us to take advantage of one another in any way, shape, or form and still have that brotherly love which should characterize the membership of the Church of Jesus Christ. We could go on and review all of the activities of life and come to the same conclusion on each. It is therefore proper for us today to

> Bring forth fruits meet for repentance,
> And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. (See Matthew 3:8-9.)
> For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. (Romans 4:13.)

In other words, no matter whether we today boast of being of the seed of Abraham, just as the house of Israel did in the days of old, we are nevertheless to be justified only by our obedience to the law of God.

> And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. (I Peter 1:17.)

We must never forget.

> That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still. (D. & C. 88:35.)

> Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
> For he that soweth to his flesh shall of the flesh reap corruption; but

he that soweth to the Spirit shall of the Spirit reap life everlasting. (Galations 6:7-8.)

I hope and pray, my brethren and sisters, we shall as a result of this great conference go to our homes, to our work, to our wives, and to our families, and realize and appreciate that we must teach the law as it has been revealed to us in these latter days and then lend strict obedience to it, and dedicate our lives to our families and to our children that they might likewise be obedient, and this I humbly pray in the name of the Lord Jesus Christ. Amen.

Singing by the Choir and congregation, "Come, Come, Ye Saints."

President David O. McKay:

Elder Thomas E. McKay, one of the Assistants to the Twelve, will now speak to us. We know of the struggle he has made since he lay at death's door. We publicly acknowledge the blessings of the Lord in his behalf. He will be followed by Elder Mark E. Petersen of the Council of the Twelve.

ELDER THOMAS E. McKAY

Assistant to the Council of the Twelve Apostles

President McKay, Counselors, President Smith, brethren and sisters, while being so affectionately helped by my son from where I was sitting to where I am now standing, a statement flashed through my mind attributed to a good friend, the late J. Golden Kimball, when he stated, "If you wish to live forever, just get an incurable disease and take care of it." Yes, I confess that I am guilty of having such thoughts about others, and it is stated that the measure ye mete unto others shall be meted unto you again; so it is all right if some of you are thinking that of me; I hope that you are because I'd like that measure that I have meted to others to be wiped out or balanced before I go to the other side. I have always had an idea, a strong one, that it would be much better for all of us if we could repent of all our sins before we go to the other side. And as it has been stated this morning by President McKay, also by Brother Moyle, we may get by on this side by a little lying and a little cheating and a little stealing, but we will have to meet it, brothers and sisters, as sure as we live. The Lord is just, and these things will have to be paid for before we can progress as we would like to on the other side.

Power of Prayer

I am delighted beyond expression to be here with you this

morning, and I wish openly to thank my Father in heaven for hearing and answering the prayers that have so thoughtfully been offered for me, and especially do I thank you, brethren and sisters, my dear friends, for remembering me in your prayers. I believe with all my heart in the power of prayer. I have always believed in and accepted prayer as one of the great principles governing us in our lives, and I am thankful that so many are now thinking of prayer. They are speaking of it from the pulpit, in the press, and also over the radio. Just last night we listened to a play, the Home Theatre, I think it is called, over the Mutual Broadcasting System, and the sponsors of this play generally make this very pertinent statement at the close: "More things are wrought by prayer than this world dreams of." (Tennyson.) The other statement, very applicable especially to this day where divorces are so prevalent: "The family that prays together, stays together."

Prayer in the Home

I am sure that many young couples who have started life, opening their homes for themselves, have heard that statement and would like very much, perhaps, to begin again by having prayer in the home. I know the young wives would like to have it, and maybe the young husbands, but some of them perhaps do not know how to pray. I know we had missionaries arrive in the field who didn't know how to pray. You could tell always when a missionary came from a home where they had family prayers and had had the opportunity to take part in that family prayer. And to avoid embarrassment of these young missionaries, who hadn't had that opportunity, because of neglect of their parents, I generally made it a point in our first meeting with the missionaries to help guide them in knowing how to pray. I told them, among other things, always to express appreciation in their prayers, followed by their requests, and if they thought of prayers divided in that manner, it would be of help to them, even if they had never prayed before. If they would just stand up and say, "We thank thee, Father in heaven," and then name the blessings: for health and strength, for our parents, for the privilege of being in the mission field, for the Church, for our citizenship, then they could go on. If they would just express their appreciation and then follow it by the requests that they have: "Continue to bless us, bless us in our family life that peace and love and unity may continue. Bless our brother who is in the war," perhaps. Well, if people would just think of prayer as being divided in that way, it might help them.

There may be young couples who are listening in who listened to that play last night, and when it was stated that "The family that prays together, stays together," I am sure they thought they would like to begin, and I hope that they will.

Expressing Appreciation

Expressing appreciation: Do not ever forget to express appreciation to our Father in heaven for the blessings that we have received from him. There would be more love in the home if we expressed appreciation for our wives, menfolk. We love them as much as ever, but we don't tell them. We used to take them flowers occasionally, especially when we were courting them, but I am sure there are men listening in now who have never given their wives bouquets of flowers. This theme was developed in one of our stakes with scattered wards, some of them nearly fifty miles from where the conference was being held, and the presidency of the stake very wisely organized a transportation committee, comprised of adult members of the Aaronic Priesthood and adult members who have no priesthood, and even some non-members. They took their appointment seriously, and they made it possible for every person in that scattered community, stake, to be in conference. In that way the presidency, of course, had a large number of the adult members of the Aaronic Priesthood there.

After this theme had been developed, it was told that one of the men thought that the speaker was speaking directly to him. He was working at one of the defense plants at the time, making a lot of money. The men were paid every two weeks. They cashed their checks right there where they were working for convenience. As this man was driving home one night after receiving his two weeks' pay, making more in two weeks than he usually made in two months, he stopped at the drugstore and bought a box of candy, the kind he used to take to his sweetheart during his courting days. He saw a flower shop in the corner of the drugstore, and he thought, "Well, I believe I will get a bouquet of flowers. I know my sweetheart liked dark red roses." So he had the flower girl make up a beautiful bouquet of roses.

He took them home, gave his usual three rings to announce to his wife that he had arrived. She came hurrying to the door as usual, just as he was awkwardly pushing the door closed with his back. He handed the roses to his wife and then awkwardly pushed the box of candy towards her, blushing, I guess. She looked at the flowers, then the box of candy, then at her husband and said, "John, let me smell your breath." Well, he was overdoing it a little perhaps all at once, but as she placed those flowers in the vase (one I am told she had received at her wedding and had never had occasion to use), tears came into her eyes. And as they were munching over the candy in the evening, she said, "John, remember this is the kind of candy you brought me the first time you called to see me, and I was so embarrassed because father kept returning for just another piece?"

And he said, "Yes, I do remember, and how pleased I was that your father did keep returning. I was worried because I thought

maybe he wouldn't like me, and I saw that he liked my candy anyhow, and maybe liked me."

Appreciation Brings Love

I want to tell you brethren and sisters we would have more love in our homes and in our wards and in our stakes if we just took time not only to appreciate our wives, but also to tell them that we love them, not only to appreciate what our bishops are doing for our boys in the Aaronic Priesthood, but also put our hand on the shoulder of the bishop and tell him, "Bishop, how I do appreciate what you are doing for my boys." Tell the superintendent, and the Sunday School teachers, and tell your ward teachers. Next time they come, make them feel at home, and when they get up to say good-night after delivering their lesson, kneel down and pray with them, receiving their blessings.

May we, my brethren and sisters, have the will power to express our appreciation—not only to appreciate, but also to express that appreciation more, and to pray together oftener.

Testimony

And in conclusion, may I, my brethren and sisters, express with all my heart my gratitude to my Father in heaven for giving me a testimony of the divinity of this work in which we are engaged. I know that he lives, that he is our Father. We are all his children. I know that Jesus is the Christ, and that his Church is upon the earth, and that the men who have stood at the head of this Church from the time of the Prophet Joseph Smith to the present time when President David O. McKay stands at the head, have all been called of God, and they have been set apart by the laying on of hands to preside over the Church, to preach the gospel, and to administer in the ordinances thereof. I bear you this testimony humbly, and in the name of Jesus Christ. Amen.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

I am grateful, my brothers and sisters, to meet with you in general conference again. I was greatly impressed by that masterful sermon of our President as he opened the conference; and with these other brethren. I surely sustain him as the prophet, seer, and revelator of the Lord.

I was more than happy to see Brother Thomas E. McKay here, and I am so glad that he bore that wonderful testimony to you. I think I would like to tell you another testimony about Brother Thomas E. McKay, and I believe I will make that my address to you here in this conference.

Incident of Healing

Not very long ago I was down in one of the California stakes attending a stake conference. At the close of the morning meeting, one of the bishops brought his mother to the stand as she wished to shake hands and send a message back home. When she reached the stand, she said, "Will you give a message from me to Brother Thomas E. McKay?"

I said, "I shall be very glad to."

She said: "It has been a couple of years since he was here to stake conference, but I want you to take a message to him."

At that time I was holding in my hands a Book of Mormon that I had used during the conference. She took the Book of Mormon from my hands and opened it and read a paragraph to me, then she closed the book and gave it back.

She said, "Two years ago Elder Thomas E. McKay was down here to our stake conference. I was blind. I knew that if he would lay his hands upon my head I would receive my sight again. I sent over to the conference and had him come. He and the other brethren laid their hands upon my head, and blessed me. Now you see that without even the use of glasses I have been able to read a paragraph from your book. When you get back to Salt Lake City, will you tell him what I have done here today and express to him the gratitude I feel to the Lord that one of his chosen servants came down here and was willing to lay his hands upon my head? Whereas I was blind two years ago, now I can see and I can read without glasses."

A True Servant

I thought that was a beautiful testimony she bore to one of the servants of God. I have loved Brother McKay ever since I first became acquainted with him some years ago. I can testify to you along with this good sister from California that indeed Thomas E. McKay through his life has been a true servant of God, and I am glad that he stood here today and bore that fervent testimony that he knows that God lives; that he knows that Jesus is the Christ; that he knows that Joseph Smith was a true prophet of God; and that all the men who have succeeded him in the presidency of this Church likewise are prophets of the Lord.

I bear you this testimony also because I know that these things are true, and I give you this testimony in the name of Jesus Christ. Amen.

ELDER RICHARD L. EVANS

Of the First Council of Seventy

I wish that Brother Petersen had followed me instead of preceding me, for I should have tried to see that he had more time and I had less.

I should like to express my appreciation for my association and membership with you, my brethren and sisters, and for the confidence and encouragement of the First Presidency and my other brethren among the General Authorities, and to express my support and prayers for them in the heavy burdens they carry.

Evidence of Faith

President McKay's report this morning of one item reminded me of an interpretation that I have placed for my own personal comfort upon the fact of our tremendous building program, and I have stated it previously to this congregation: I believe that some four hundred and twenty buildings actually in the course of construction at the present time is a great and tangible evidence of the faith of this Church and its leadership in the future, and I like to accept it as such.

Temple Square Activities

Perhaps you will be interested in knowing of some of the activities on Temple Square this past year. Up to the close of September, we had had some 895,439 visitors come through the gates of Temple Square for this year of 1951. The general travel index, in this area, at least, is a little down, as compared to last year, as indicated by the business barometer of those establishments that largely deal with tourist trade. But it looks again as if we may reach or exceed, or at least closely approach, the million mark again —a million visitors who have come to see us as we are on Temple Square during this year of 1951. And we are pleased to report that despite some decrease in general tourist travel and in the number of visitors who have passed through our gates, we have had the privilege of conducting tours and telling our story to more people this year, up to this time, than ever before on record, in a like period of time.

We have the great privilege of meeting here some of the finest people from almost every part of the world, and it is encouraging and gratifying to partake of their spirit as they come here—asking and with open arms, and they are gracious guests, as we try to be gracious hosts—to Temple Square, which I believe to be the greatest ten acres in the world, that I know anything of, at least.

I remember one fine, elderly lady from a remote part of the country, who not many weeks ago looked over the valley and said, "No wonder Brigham Young and the pioneers chose this place." Well, it looks easy after the work is done; it looks desirable. But every time I look at the tabernacle and the temple, and every time I hear the organ, I am made humble in thinking of what they did with what they had.

Church Affiliations

Brother Harold Lundstrom invited my attention to a most interesting figure or two from the *1951 Yearbook of American Churches* published only last month. Sometimes people ask us why we send missionaries to Christian peoples. This yearbook, published by the National Council of Churches, indicates that there are about 256 religious groups in the United States at the present time, to which some eighty-seven million people belong. Only about fifty-eight percent of the population of the United States of America claims or is counted as having affiliation with any church group, which means that beside those who are somewhat disaffected or disinterested or inactive or who haven't found what they want in their own churches, there are some sixty to seventy millions of people right here among us in our own nation, who are not claimed by, and do not claim, any church. Certainly one of the greatest missionary fields in the world is here at home, besides our abundant opportunities abroad.

Obligations to Children

President McKay and other speakers have mentioned our obligations to our children, and some thoughts have been running through my mind concerning them: It doesn't matter what you have if you don't deliver it, no matter what talent or ability or capacity. It doesn't matter what truth you possess if you don't use it. And, so far as the next generation is concerned, it doesn't matter what you have learned if you don't pass it on. Every generation needs teaching, not only by example, but also by specific word, and, as indicated by President McKay, the great number of hours we have with our children in the home, as compared with their hours in schools and the churches, is somewhat indicative of the ratio of our responsibility concerning them. Every generation is a relay station to pass on the great, eternal truths to the next generation, and I pray that we may do so and that no part of this eternal message may stop at our relay point but may be continually passed on to the next generation—to our children and our children's children.

A Peculiar People

We sometimes hear the phrase applied to us (sometimes applied to us by ourselves) that we are a "peculiar people." The word *peculiar* is not peculiar to us; it is peculiar to scripture. It is a word by which the Lord describes a generation that he will have, peculiar in purity, in honor, in righteousness as indicated in both Old and New Testament texts. And I believe the opportunity we have with our children and with the visitors who come here prompts us more than ever to have in mind that we must be in some respects set apart and in some respects different—not queer,

that is not the connotation of the word as applied in scripture—but I think we should be peculiarly honest, peculiarly dependable, peculiarly industrious, peculiarly willing in our work, peculiarly kind, peculiarly hospitable, peculiarly understanding, and peculiarly happy.

And I am sure that our young people are peculiarly blessed in many ways. For one thing they are blessed with membership in a Church that is committed to the acceptance of all truth. They are blessed in knowing that there is no truth that they could ever discover that their Church would not accept in any field of thought or learning. All that the Church asks is that what it is asked to accept shall be beyond theory, beyond supposition, beyond private opinion. They are peculiarly blessed in belonging to a Church that will accept every truth they ever discover in any field or from any source.

We should be, and I think we are, peculiarly sustained in hardship and in times of difficulty, and peculiarly comforted in times of sorrow and uncertainty; and I ask our Father in heaven that his blessings may be upon these young people of ours who are faced with uncertainty and difficult situations that they may be peculiarly blessed as they live for these blessings and keep their covenants and are faithful in the performance of their duties, wherever their country may call them, wherever mission service or any other essential service may take them.

And may this be a time for teaching our children of the mission and message of him who said, "of such is the kingdom of heaven"; and may his peace and the fulfilment of his promises be unto all of us; and may we repent where we need repentance and conform to the principles of the gospel of Jesus Christ and live so that those who come to see us will sense our "peculiarities" in the constructive sense in which the Lord used the word in scripture.

I ask that the blessing of our Father in heaven may be with each of us in all of our problems, in all of our decisions in life, in our counseling of our children, in our teaching them the great and eternal truths, and in all our meetings with others, so that our lives may be consistent with our convictions and with the commandments of God, that our conduct may be consistent with those things we profess, and I do it in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

We have been deeply impressed, as you have, with the testimonies and remarks of these Brethren.

We are now nearing the conclusion of this first session. I have been most favorably impressed with the reverential attitude of this large congregation. Truly there has been a spirit of worship. Though every seat is taken, members standing in the gallery and in the rear of the hall, there has scarcely been a sound that has been

out of harmony with this peaceful spirit. I mention it as an example to all the wards in the Church.

The Relief Society Singing Mothers will now sing: "The Voice in the Wilderness," directed by Florence Jepperson Madsen.

The closing prayer will be offered by Elder Gilbert R. Tingey, formerly president of the Samoan Mission, after which this conference will stand adjourned until 2:00 o'clock this afternoon. The proceedings of that session will be broadcast over KSL, and by arrangement through KSL over the other stations named at the beginning of this meeting. The conference will also be broadcast over the television station of KSL, channel 5.

Important messages and calls coming to us for persons supposed to be in attendance at the conference will be announced at the dismissal of the meeting over the loud speaking system on the grounds. Similar messages coming in will likewise be broadcast at the close of each general session of the conference without further notice.

The choir music for this session has been furnished by the Relief Society Singing Mothers with Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

The Relief Society Singing Mothers sang, "The Voice in the Wilderness."

Elder Gilbert R. Tingey, formerly President of the Samoan Mission, offered the benediction.

Conference adjourned until 2:00 p.m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference convened in the Tabernacle at 2:00 p.m., Friday, October 5, with President David O. McKay presiding and conducting the services.

President David O. McKay:

This is the second session of the One Hundred Twenty-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

These services and all general sessions of the conference will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main, over a loud speaking system and by television.

The proceedings of this session will be broadcast over Station KSL at Salt Lake City, and by arrangement through KSL, over the stations named in the first session of this conference.

This session will be televised also over the KSL television station, channel 5.

The choir singing for this session will be by the Relief Society Singing Mothers with Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

We shall begin this service by the Relief Society Singing Mothers singing: "By the Waters of Babylon."

The opening prayer will be offered by Elder Gaskell Romney, Patriarch to the Bonneville Stake.

Singing, "By the Waters of Babylon," Relief Society Singing Mothers.

The opening prayer was offered by Elder Gaskell Romney, Patriarch to the Bonneville Stake.

The hymn, "Come Unto Me," was sung by the Relief Society Singing Mothers.

ELDER HAROLD B. LEE

Of the Council of the Twelve

I think I have never stood before a conference congregation when I have felt so utterly dependent upon the Spirit of the Lord and upon your sustaining faith and prayers. I lean heavily upon you and ask for an interest in your prayers.

Before you and my Heavenly Father I confess my weaknesses, my shortcomings, and ask for his pardon, that I might be in such a condition as to have the direction of the Holy Spirit, not only as I shall occupy these few moments, but also as I go forward and attempt to undertake the great responsibilities that devolve upon one called to serve in this great Church.

An Abiding Testimony

I have searched my soul, and I feel that I can say to you that I count by far the most valuable of all the things which I possess today an abiding testimony in the divinity of this work. I know that my Redeemer lives. The certainty and conviction that I feel in my soul today is as certain as that night follows day.

I have been grateful that I have found myself in full harmony with that inspiring message of our leader, President McKay, this morning. His remarks and the prayer that was offered at the commencement of this service by Patriarch Gaskell Romney have led my mind into a train of thinking, which, if the spirit will bless me, I desire to follow.

Parable of the Ten Virgins

Patriarch Romney, in his prayer, said that the greatest weakness among us today was from within. The Master taught a great truth in a lesson which has been given to us for generations since that time to prepare us and to teach us in things that pertain to our day, and the events which are to come. This is the message, the words of which are not new to any of you who listen:

> Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
>
> And five of them were wise, and five were foolish.
>
> They that were foolish took their lamps, and took no oil with them:
>
> But the wise took oil in their vessels with their lamps.
>
> While the bridegroom tarried, they all slumbered and slept.
>
> And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
>
> Then all those virgins arose, and trimmed their lamps.
>
> And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
>
> But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
>
> And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
>
> Afterward came also the other virgins, saying, Lord, Lord, open to us.
>
> But he answered and said, Verily I say unto you, I know you not.
>
> Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh. (Matt. 25:1-13.)

This was a parable, as with many of the Master's teachings, based upon customs with which the people, his hearers, were already familiar.

The purpose of this lesson was to impress upon those called to the ministry and upon his followers and upon the world that there should be an unceasing watchfulness and preparation for the day which he had predicted when the Lord would come again in judgment upon the earth.

The bridegroom of the parable was the Master, the Savior of mankind. The marriage feast symbolized the second coming of the Savior to receive his Church unto himself. The virgins were those who were professed believers in Christ, because they were expectantly waiting for the coming of the bridegroom to the marriage feast, or they were connected with the Church and the events which were to transpire with reference to it.

Modern Reference

That this parable did refer particularly to the believers in Christ with a warning to them is further indicated by what the Lord has told us in modern revelation in which he said:

> These are the things that ye must look for; . . . even in the day of the coming of the Son of Man.

> And until that hour there will be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked. (D. & C. 63:53-54.)

undoubtedly meaning a separation of the wicked from the righteous among the professing believers in the Lord Jesus Christ.

The Lord defines the wise virgins of his parable in still another revelation in which he said,

> For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day. (*Ibid.*, 45:57.)

Here is clearly indicated a truth we must all recognize, that among the people of God, the believers in the Savior of the world, there are those who are wise and keep the commandments, and yet there are those who are foolish, who are disobedient, and who neglect their duties.

Process of Preparation

President Brigham Young corrected an error with respect to the preparation necessary for the enjoyment of the presence of the Lord when he comes, in this statement:

> Tradition has taught us that the great purpose of religion is to prepare people to die, that when they have passed through a change of heart, become converted, they are ready for glory at any moment, and to dwell with the Father and the Son in the heavens to all eternity. This is a mistake, for they have to improve, become substantially changed from bad to good, from sin to holiness, here or somewhere else, before they are prepared for the society they anticipate enjoying. (*Discourses of Brigham Young*, 1943 *ed*, p. 16.)

Preparation for that achievement is a process. For that very purpose the gospel of Jesus Christ was restored in its fulness in this dispensation. So the Prophet Joseph Smith was told by the Angel Moroni, as the Prophet has recorded in his history:

> This messenger, proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled; *that the preparatory work for the second coming of the Messiah was speedily to commence;* that the time was at hand for the gospel in all its fulness to be preached in power, unto all nations, *that a people might be prepared for the millennial reign.* (Read Pearl of Great Price, Joseph Smith, 2.)

A Voice of Warning

The responsibilities of the prophets in every dispensation have been to sound a warning for the nations to repent and to come unto the Lord and avoid the judgments that otherwise will be sent upon mankind.

President Wilford Woodruff, in a sermon delivered to temple

workers in Brigham City in June 1894, made a remarkable prediction and a statement with regard to these matters. A part of his sermon is as follows:

> We cannot draw a veil over the events that await this generation. No man that is inspired by the spirit and power of God can close his ears and his eyes or his lips to these things. When I have the vision of night open continually before my eyes and can see the mighty judgments that are about to be poured out upon this world; when I know these things are true, and are at the door of the Jew and Gentile; while I know they are true, while I am holding this position before God and this world, can I withhold my voice from lifting up a warning to this people and to the nations of the earth? . . . And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. . . . Read the scriptures and the revelations. They will tell you about these things. Great changes are at our doors. The next twenty years will see mighty changes among the nations of the earth. You will live to see these things whether I do or not. I have felt oppressed with the weight of these matters, and I have felt that I must speak of them here; it is by the power of the gospel we shall escape. (*The Improvement Era,* 17:1164-65.)

He enumerated a number of the calamities which he had foreseen, and then stated: "They are at our very doors, and not even this people will escape them entirely."

Twenty years later, as he had predicted, lacking one month, the great world war of July 1914 broke in all its fury. Many of you here have been witneses of the fulfilment of what President Woodruff said, and from that time to the present time there has been an increasing intensity of the troubles and difficulties upon the earth.

He sounded a note of comfort and blessing, however, in his closing statement.

> Remember this, and reflect upon these matters,

he said,

> If you do your duty, and I do mine, we shall have protection, and shall pass through the afflictions in peace and safety.

Warning of President Smith

Shortly after the general conference a year ago last April, I met a man on the street who was inclined to be critical of the fact, he said, that the Church was not receiving revelations, and why was it that the Lord wasn't revealing his mind and will to his leaders. I happened to have in my pocket a clipping from President George Albert Smith's last address, and I took it out and read this to him:

Said President Smith at the April conference just one year before his death:

> Brethren and sisters, let us go to our homes; and if our houses are not in order, let us set them in order. Let us renew our determination to honor God and keep his commandments, to love one another, to make our homes the abiding place of peace. Each of us can contribute to that in the homes in which we live.
>
> It will not be long until calamities will overtake the human family unless they seek speedy repentance. It will not be long before those who are scattered over the face of the earth by millions will die like flies because of what will come.
>
> Our Heavenly Father has told us how it can be avoided, and that is our mission, in part, to go into the world and explain to the people how it may be avoided. (*Ibid.*, 53:410.)

President Smith could not have made that statement except as the Lord revealed it to him.

Obligation to Follow Counsel

The Lord in a revelation has told us that it is the obligation of the Latter-day Saints to listen to the counsel of their leaders. In the preface to the Book of Doctrine and Covenants the Lord has said this in plainness.

> And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles shall be cut off from among the people.
>
> For they have strayed from mine ordinances, and have broken mine everlasting covenant. (D. & C. 1:14-15.)

Could it be that these who will be cut off, of which the Lord spoke are the foolish virgins in the parable of the Master? As I thought back over the admonitions of our present leaders, President McKay, President Richards, and President Clark, I have wondered how much the Latter-day Saints have tried to recall and keep in their minds and hearts the admonitions of these, the Lord's appointed servants. May I merely mention but a few of the admonitions of our present leaders to impress the importance of heeding the counsel of the prophets of our day:

Did you listen carefully to hear President McKay re-echo what he has said on past occasions, that we should use the divine gift of agency to put to flight the degenerate tendencies in men and nations, and thereby find the way to eternal life? And did you hear him say that what you sincerely think of Christ in your heart will determine what you are, and will largely determine what your actions will be? Have you heard President Richards plead with us to keep the commandments of God; and to preserve the sacredness of the home; and heard him say that one of the greatest deterrents to wrong doing has been the fear of losing a place in the eternal family circle?

Those are messages that we should not have forgotten and should have sought to apply in our daily conduct.

President Clark's admonitions and pleas for the unity of the Saints by following the leadership of the President of the Church; his warnings against false heresies, and his efforts to arouse the people to protect our liberties as guaranteed by the Constitution of the United States, certainly are messages which we could not well afford to overlook in this day of stern judgment if we would escape the calamities of which the prophets have warned.

"A Lamp to Your Feet"

Every baptized member of the Church may become a virgin of purity through baptism by immersion for the remission of sins, through the atoning power of the Lord Jesus Christ. At our baptism we had hands laid upon our heads, and we were told by the officiating elders words that went something like this,

> Receive the Holy Ghost, which will be a lamp to your feet, a guide to your path, which will bring all things to your remembrance, which will show you things to come, and will even reveal by its power the Lord Jesus Christ himself.

All of those promises, of course, are conditioned upon obedience and faithfulness in keeping the commandments of God.

The Lord gives us, each one, a lamp to carry, but whether or not we shall have oil in our lamps depends solely upon each one of us. Whether or not we keep the commandments and supply the needed oil to light our way and to guide us on our way depends upon each of us individually. We cannot borrow from our Church membership. We cannot borrow from an illustrious ancestry. Whether or not we have oil in our lamps, I repeat, depends solely upon each one of us, it is determined by our faithfulness in keeping the commandments of the Living God.

We must buy from the only source from which we can obtain this kind of oil referred to by the Master—from the fountain of eternal supply.

God grant that we won't forget these admonitions, and that the parable of the ten virgins will have a meaning to us, to all leaders throughout the Church, to go out seeking in the highways and byways of the Lord's kingdom to prepare the people, that except they repent and turn unto the Lord these things which have been predicted will surely come. May all Church members remember that in the day when the Lord said peace would be taken from the earth and the devil would have power over his dominion, he also said that he, the Lord, would reign in the midst of his Saints when he would come down in judgment upon Idumea, or the world.

So he is reigning in the midst of his Saints, revealing himself to his leaders, that through them to this people we might never be left in doubt but might know of a certainty that he will do nothing save he reveals himself to his servants, the prophets.

I bear you my humble witness that I know these things are true, and the Lord has spoken and is speaking to us today in a way that he has talked to his people in every dispensation, and I bear it humbly in the name of the Lord, Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My beloved brethren and sisters, as I stand before you this afternoon to bear my testimony to you, I am reminded that it is twenty years ago this month since I first had this privilege, if you will call it such, and I find it no easier today than it was then. Why it shouldn't grow easier, I don't know, except that one comes to understand greater the responsibility of the office that he holds.

Twenty Years' Service

During those twenty years it has been our purpose, that of Sister Ivins and me, to serve you faithfully. She has stood by my side, done everything that she possibly could to help me in what I have to do. That whole time she has never made a complaint because I have had to serve or placed an obstacle in my way. I appreciate her, and I want you all to know it.

In that service I have become acquainted with many, many fine men and women, and if in it all I have been of any aid or any comfort to anyone, it is all the blessing—all the compensation I would ask. I have never ever had any other major purpose since coming to this Council than to serve you to the best of my ability. I have had the privilege of serving under three presidents of the Church, and I want to bear you my testimony that in that acquaintance I have come to love them dearly, and I have never seen anything in their actions that I have felt to complain over. I bear you my testimony that they are in the service of God, and they are called of God; that their motives are high and holy and pure; that their whole service is in your interest and in the interests of the Church.

Now we are gathered here today to give our testimony to each other and to stimulate our faith in so doing. If we can leave this conference feeling a little more loyalty to the Church, with a little stronger resolution to do our duty, those of us who have cause for it, and a little greater determination to repent and correct our lives, even though there be but a few that need that last admonition, the conference will be well worth while. I trust that we may have just that result, that as we go away we may know better our duty and have a greater determination to serve.

Failure to Apply Gospel

We worry about the conditions of the world, and they are not

to our liking, that is true. We would like to know the causes and the cures for them. It seems to me that the major reason for the unsavory things that are happening in the world is the failure of men to apply the gospel of Jesus Christ to their lives. First, we must know him, know what he would have us do, and then do it.

I remember that soon after my father passed away, I found in going through his papers a magazine published by the Jewish Israel Movement in which there was a purported interview with a Jewish rabbi who had cast upon Christianity the blame for all the persecutions that his people had suffered and who finished by saying that Christianity is a failure in the world. As I read it, I thought of the Crusades, and I thought of the suppression of learning of the Middle Ages, and many other things which people don't like which they say form part and parcel of the history of Christianity; but it appealed to me that it is not Christianity but the failure to apply Christianity that we are looking at, and those evils come not from its observance but from its non-observance.

The World's Need

If we could teach the world the proper concept of God and Christ and our relationship to them, and do it in such a way that it would sink into their hearts and impel them to study the teachings of the Savior, then apply them in their lives, all these troubles that we worry about now would cease. But the trouble is, men are avaricious; they are selfish; they are ambitious for power. They have nearly all of the attributes which, if left unbridled, lead to these terrible consequences. It is only the Spirit of God and Christ coming into the heart of man that can change his nature so that he will serve properly his fellow men. That, I think, is the purpose of the gospel of Jesus Christ, that we should learn that great commandment of God, the second, that we should love our fellows as we love ourselves. If we love God and serve him, we will serve our fellows because serving them is the only way we can manifest to him that we are willing to serve him.

The Place to Begin

Now, we are a small group. It is a tremendous task to think of remaking the world, but if we are going to have any influence on it, where must we start? I think that we must start with ourselves individually first, then in the family. During the conference of the Relief Society, which ended yesterday, we listened to some very wonderful talks on the family, how it should be organized and its purpose. Right there, it seems to me, is the place where we should begin to clear up these things. If every family in the Church of Jesus Christ of Latter-day Saints were a model family, if every family were presided over by a man holding the Melchizedek Priesthood, a man who is understanding as to his responsibilities, who

has the power of leadership with his children, we could form such a strong body that all the rest of the world would eventually have to take notice of it and recognize its power, and its influence in the world would be good.

But I learn in studying the records of the stakes I visit that perhaps not more than seventy or seventy-five per cent of the families of the Church have a man standing at their head who holds the Melchizedek Priesthood. Then out of that seventy or seventy-five percent, as the case may be, there are many who make no effort to magnify this priesthood. They accept it for certain reasons, but they make little effort to magnify it.

Marriage for Eternity

I have visited stakes where there were as few as thirty-two percent of the families represented in the Melchizedek Priesthood, others where it ran as high as ninety-seven percent, and there I think, brethren and sisters is the place we ought to start to correct our ills. Those of us who have children at the age where they should pair off should be tremendously careful to impress upon their minds the value of a proper family organization, the value of marriage in the temple of God for time and for all eternity. We should impress upon our children the fact that when they go to that temple they should go prepared to make it a lifelong and eternal undertaking, and that they should be serious and sober in the selection of their companions. I believe, if the proper attitude were taken toward marriage, the divorce problem which we face would be mitigated, if not abolished within the Church. There is an opportunity, there is a responsibility to teach young people the values of that institution. It is one of the characteristic things of the Church; it is the only place in the world where a marriage of that kind is celebrated; and it is desirable because it is a true institution ordained of God; and if people enter into it with the proper spirit, it is the greatest safeguard for their future conduct that has been given us by God.

We should not only teach these young people that they should go into that relationship with the determination that it is going to endure, but we should also teach them that they should expect it to endure because they are clean and pure and wholesome when they begin, and they are going to stay that way throughout. There are too many of us who miss right there. We don't seem to appreciate those things. Now is it possible to teach young people these things so that they will appreciate them? I believe it is. Sister Ivins for a number of years was a guide over at the Lion House. One day there came a group of fine young people there to visit. During that interview she took occasion to teach them this thing. After it was over, one young woman, who had expressed, on the way in, that she was not going to be married in the temple, came back with the

statement that she had enjoyed the visit and she was going to insist upon a temple marriage. Can we teach them that? We can if we will, I believe, and I believe it is one of the greatest duties of fathers and mothers.

Parents to Set Example

To begin with, of course, parents should have been married there themselves, and they should be true to each other. They should observe the standards of the Church so that the example they set will be above reproach to their children, and there ought never to be a thing happen between husband and wife that would abash or embarrass a son or a daughter, so that when those sons and daughters grow to maturity they can say as I can testify to you today, "My father never did a thing that I was ashamed of or gave me an instruction that I had to blush for." That's your privilege and your duty, you fathers and mothers, to teach young people, these things as plainly as you can; then if we can build that kind of family, the family that grows up under that influence will go into a ward organization with the same type of loyalty, and passing through the ward organization will approach the stake organization with the same loyalty and desire to conform. And, of course, out of your strength in your families, your wards, and your stakes grows the strength of the Church.

Daily Repentance

The place to begin, brethren and sisters, is with ourselves and our own, and if we can come to realize the imperfections of our own practices and change them, God will bless us. That is nothing more nor less than repentance, which all of us should practice daily.

Now I hope that out of this conference there will go a determination on our part to better our lives, starting with ourselves, to develop in our young folk a loyalty to their fathers and mothers, to their ward organizations and their stake organizations and the Church. That loyalty will reduce the adverse criticism that there is. There are many of us that find fault with the things that those of us who stand here try to do in the interest of the people, but loyalty would reduce that, and we would be happier even if we should not realize perfection in sustaining the policy of the Church.

God grant us help in it, I pray in the name of Jesus. Amen.

BISHOP JOSEPH L. WIRTHLIN

First Counselor in the Presiding Bishopric

I sincerely trust, my brethren and sisters, that I might enjoy an interest in your faith and prayers during the few moments that I shall stand before you.

With you I have been deeply moved and inspired by the pro-

ceedings of this great conference. I am sure the address of our beloved President this morning inspired each and every one of us to resolve to live better lives exemplifying the principles of the gospel of the Lord Jesus Christ as we live it day by day.

In the days of the Master there was an Apostle called John the Beloved. He was given that title because he loved the Savior with all his heart. He loved the people. It is a grand thing to know that in this day we have an Apostle of the Lord Jesus Christ, a prophet, a revelator, and a seer, who, because of his kindness and his love for the people, and his manifestations of tenderness toward them, will be known as David the Beloved. I thank the Lord today that he has been restored in his health and strength and pray that the Lord will always bless him to the end that he may be enabled to perform the great tasks that devolve upon him.

Principle of Belief

Some few weeks ago, returning from an assignment in Los Angeles, I met a man on the train who introduced himself as the representative of a great business which was sending him to Salt Lake City to establish one of its branches. He had made a previous visit, and during the visit he made a tour of the Temple Block, being deeply impressed by all that he heard and saw. I told him that I had the honor of being one of the General Authorities of the Church, after which he launched into a discussion of religion, saying he felt this great nation could be saved only through the application of spiritual principles.

He seemed to be a very devout man, as he attended the services of his church and met his financial obligations therein. His whole hope for salvation was upon the principle of belief only, and he indicated he had no responsibilities in his church other than those already mentioned. The attitude of this gentleman stimulated some thinking on my part as to the value of belief which might not develop into an abiding faith.

The Savior at no time during his ministry or in the restoration of the gospel ever promulgated the doctrine that man can be saved on the basis of belief. Rather, he made it very clear and implicit in the following statement:

> Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

In the analysis of this statement of the Savior, it is made very plain that belief in and of itself is not sufficient for salvation, but—"He that doeth the will of my Father which is in heaven."

James made it perfectly clear when he made this statement:

> What doth it profit my brethren, though a man say he hath faith, and have not works? can faith save him?

If a brother or sister be naked, and destitute of daily food,

And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Even so faith, if it hath not works, is dead, being alone.

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. (James 2:14-18.)

Steppingstone to Faith

We cannot wholly discount the principle of belief, for it is the first steppingstone to faith. The Apostle Paul declared. ". . . for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6.)

Therefore an individual with a firm desire to know God and his purposes, expressing a willingness to keep his commandments, can be a recipient of that divine gift called faith.

The Prophet Joseph Smith declared that faith is the moving cause of all action. It is that great stimulating force which brings into fruition the plans and the desires of mankind. The genius of the gospel of the Lord Jesus Christ in ancient days, and in the restored gospel of this day, demands a program not only which requires faith but also works on the part of the individual who has for an objective salvation and exaltation in the kingdom of God.

We are told that the glory of God is intelligence, that no man can be saved in ignorance. Therefore, if we are to gain the intelligence and the knowledge that is necessary for a place in the celestial kingdom, it will only come about by mental and spiritual effort and works.

The Privilege of Work

God, in restoring the Church of Jesus Christ, so organized it that there would be an opportunity for each and every worthy member to have the privilege of work. The restoration of the priesthood is an evidence of this. Priesthood is the power of God given unto men whereby they may act as his representatives upon the earth and fill certain assignments when called upon by those who preside over them.

Hence, with this authority upon both the older men and the young men, there is an opportunity for service, for the accomplishment of great work; for example, we think of the missionary work, wherein are involved thousands of men and women, both young and old, who are out in the world preaching the gospel to every nation, kindred, tongue, and people.

The same is equally true of the great project of teaching the people at home the gospel of the Lord Jesus Christ. We call it "ward teaching." If ward teaching were done as it should be, it would require the services of every worthy member of the priesthood in the Church.

Genealogical Work

If there are any of us who are seeking to do the work of the Lord and feel that we do not have an opportunity, all that we have to do, brothers and sisters, is to become engaged in the genealogical work of the Church. I am sure those who have been touched by the spirit of Elijah, and had their hearts turned to their fathers, have gone into this work with eagerness and a desire to see that the work is going to be done or has been done or will be done for those who have not had the privilege in this life of hearing the gospel of the Lord Jesus Christ.

The other day while visiting the St. George Stake, I was introduced to an elderly brother who is ninety years of age, and I was told that he had done the work for ten thousand people. What an achievement! What an accomplishment! I could not help thinking that when that brother passes through the veil and meets these thousands of people, they will rise up and call him blessed. This is an example of faith and works together, for the benefit and blessing of thousands of people.

Opportunities for Service

It is not only intended in this great organization of faith and works that all of the work is to be done by the priesthood, but that our sisters shall have opportunities of service which are found in the auxiliary organizations of the Church, teaching the children and in rendering assistance to those who are in distress of any kind.

Consider for a moment if you will a ward organization in its requirements of personnel with the presiding authorities of the ward, the officers of all the auxiliaries, and the ward teachers. Opportunities for work in the kingdom are immediately available for at least two hundred members, while in the churches of the world, only one or two people would have this opportunity.

The work of which James spoke in connection with faith is divided into two divisions; that which has to do with the spiritual and that which has to do with the temporal works. In illustrating the point of temporal works, Brigham Young declared:

> Everything connected with the building up of Zion requires actual, severe labor. It is nonsense to talk about building up any kingdom except by labor; it requires the labor of every part of our organizations, whether it be mental, physical, or spiritual, and that is the only way to build up the kingdom of God. . . . If we build up the kingdom of God, or establish Zion upon the earth, we have to labor with our hands, plan with our minds, and devise ways and means to accomplish that object. (*Discourses of Brigham Young,* 1943 ed., p. 291.)

Welfare Program

One of the great temporal works of the Church is found in the

welfare program. It affords an opportunity for all to participate, from the young boy or girl to the aged man or woman who is physically fit. It requires much physical labor, but out of our physical effort comes a spiritual blessing—a spiritual blessing wherein, brethren and sisters we keep part of the first and great commandment to "love thy neighbour as thyself." If we actually love our neighbors as ourselves, we are going to endeavor to do something for those who are in distress of any kind.

Construction of meetinghouses demands physical effort which in reality contributes much to the building up of the kingdom. There has never been a time in our history as a Church when so many meetinghouses have been erected as in the last five or six years, and the most inspiring factor in this great project of building is that members of the various wards have contributed physically of their labor as well as having made financial contributions.

St. George Tabernacle

Last Sunday it was my privilege to attend the conference of the St. George Stake, and when it is my privilege to visit the city of St. George, I am always thrilled and inspired as I admire the beautiful tabernacle erected almost a century ago by the pioneers. This lovely building is an excellent example of architectural and structural achievements. Its walls are just as straight and true today as the day that the pioneer masons laid stone upon stone. Out of the construction of this lovely building, the Lord answered the prayers of the people, and his blessings were abundantly bestowed upon them in a time of stress and difficulty. When President Brigham Young requested the people to erect a tabernacle, some were surprised because of its size and the small membership which there was to attend, but without question and with profound confidence in their great leader, they went to work.

Finally, when the roof had been placed upon the building, and it came time to buy the windowpanes, it was necessary to order them in New York. These windowpanes were shipped down along the east coast of North and South America and around the Horn, and up to San Francisco, and finally transported to the city of Stockton.

Upon arrival in Stockton, the brethren in St. George were notified that the windowpanes were there, and were now ready to be delivered for a cash consideration. By this time the cash resources of the people had been exhausted and when they were asked to pay for the windowpanes, they did not know what they were going to do; but great faith was manifest by the leaders of the people, which impressed them to call upon God for assistance. Thereafter, preparations were made to make the trip to Stockton. Finally, before departure, the brethren gathered together and supplicated God to the end that they might have the cash with which

to pay for the windowpanes. In the midst of their supplication, a knock came on the door. It was opened, and an old Scandinavian brother who lived in the Washington Ward just north of St. George placed in their hands a bag containing between six hundred and seven hundred dollars which was enough to pay for the windowpanes.

The faith of these brethren was so great that their teams had been hitched up and they were ready to leave immediately after their prayers, which is an evidence of the profound faith which motivated them to go forward with their building program even though the necessary cash was not in sight, and hence, the St. George Tabernacle and the temple stand as a monument to the faith and works of these great pioneers.

Faith and Works

In the days of the Prophet Joseph Smith when the gospel was being restored, the Lord declared to the Prophet, "I will pour my Spirit out on all flesh." (See D. & C. 95:4.)

The outpouring of the Lord's Spirit generated in the hearts of men a degree of faith that moved them to great works which have brought manifold blessings to humanity. For instance, Thomas Edison had faith so great in the utilization of electricity for lighting that after hours, days, and months of work, the electric light bulb was made available in addition to many other electric appliances which have brought comfort and luxury to the people.

Another outstanding example of faith and works is the Wright brothers who were thought to be mentally weak when they advocated the idea of flying through the air with a contraption heavier than air itself, but out of their faith and their works there has now been developed one of the greatest methods of transportation that the world has ever known. Radio and television have come as the result of the faith and the works of their inventors.

Lincoln's Faith

There were great souls that had a profound faith in the principles of righteousness, of whom Abraham Lincoln is a great representative. As a young man he visited the city of New Orleans where he witnessed the sale of human beings over the auction block. He declared: "If I ever have a chance to strike this thing, I will strike it hard."

His faith in the great principle of freedom motivated him to take action when he was president of the United States. He struck slavery hard, and the shackles were removed from the thousands and thousands of oppressed people who now enjoy their liberty.

Brethren and sisters, I feel in my soul as the Apostle Paul felt when he declared, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation. . . ." (Romans 1:16.) The

godly power Paul speaks of is the combination of faith, the divine motivator, and the works of the individual. These together make salvation and exaltation in the kingdom of God a certainty.

Christianity in Action

Some few days ago the office of the Presiding Bishop was visited by a Hindu doctor from India. He said he was a Christian. He pointed out to us that as he traveled from the southern boundary to the northern boundary of the state of Utah noticing the many meetinghouses that had been erected, he was convinced that he was among a Christian people. And after becoming conversant with the gospel and the religion of our people, he declared, "This is Christianity in action." Faith and the works of the gospel constitute Christianity in action as Jesus Christ revealed it to the Prophet:

> Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:5.)

If our light is to be a standard unto the nations, then well might we follow the admonition of James when he said:

> Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. (James 2:18.)

This people have the greatest obligation of any people in all the world; for first they have covenanted with God their Eternal Father that they will manifest their faith and their works in the cause of his beloved Son, Jesus Christ, and that the world seeing their works will declare as Isaiah of old declared: Come let us go up to the house of Jacob's God and learn of his ways and walk in his paths (See Isaiah 2:3), to the end that the world and all of us may be free of the pernicious doctrine that men can be saved by belief or grace, and that we may know that salvation and exaltation in the kingdom of God rests wholly upon faith and works, which I pray will be the blessing of all of us, in the name of Jesus Christ. Amen.

The Relief Society Singing Mothers chorus joined with the congregation in singing the hymn, "We Thank Thee, O God, For a Prophet."

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

> And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
>
> But thou, when thou prayest, enter into thy closet, and when thou

hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors. (Matt. 6:5-12.)

That last is the particular passage in this prayer that I want to call attention to. If we have learned anything through the proceedings of this conference this day, it is that this gospel is not something to talk about. It is something that requires deeds. It calls for action, and it is only what we do, not what we say or what we profess, that counts.

The people of this Church can carry this message with them to their homes or wherever they may chance to go and lay it down as the foundation principle of their faith, the promise of the future.

Forgiveness

It is only as we do the will of God that we have claim upon the promised blessings, and one of the particular things that I want to stress is the principle inherent in this sentence in the sublime prayer which I have just read: "Forgive us our debts, as we forgive our debtors." That calls for action. It calls for self-control. It calls for putting into practical effect one of the teachings that the Lord has given us.

It is not easy to practice. We are all disposed to be very charitable toward ourselves and our own misdeeds, our own failures and weaknesses. We hope the Lord will be charitable to us, that when we stand before the bar of justice, notwithstanding the exactions of the law which must be obeyed, and notwithstanding our own lapses, he who knows the heart, and knows the desire, and knows the effort, and consequently being possessed of all the factors essential to a righteous judgment, will somehow be kind and generous and will take into account our good efforts, our attempts to live righteously, the piety of our purposes, the struggles we have made against odds, and he will balance all these worthy desires of the heart and struggles of the flesh over against our failures, and the things wherein we have sinned and failed to measure up to the full standard of complete perfection.

We all hope that on behalf of ourselves, but it is not so easy for us to accord the same generous consideration to those we feel have trespassed against us. We are more likely to be disposed to exact the full payment of the debt to us personally, while hoping in our hearts that God will be lenient in his judgment of us.

Love of Neighbor

I think there is involved in this principle the doctrine of the first great commandment, and the second, ". . . Thou shalt love thy neighbour as thyself." (Ibid., 22:39.) Those are easy words to say, but do we ponder what they mean? How do I love myself? Certainly I do not wish myself any ill luck. I do not wish myself any misfortune. I hope my efforts will be prospered. I hope I will be spared misery and distress and sickness and suffering. I hope I will have power to do the things I have it in my heart to do, and to succeed in my undertakings. If I love my neighbor as I love myself, then I must be equally anxious for him, that he shall be prospered, that he shall escape misery and suffering and trial and distress, that his endeavors shall be fruitful of good.

I cannot hope to climb to the position I desire to achieve by stepping on the back of another and crushing him down in order that I may gain his favorable place. Suppose I am a violinist. I excel in my profession, my art. I have enjoyed the reputation for a long time of occupying first place among the members of my community. I am the greatest of them all. Then one day a younger man comes along, as will inevitably be the case, and he chances to excel me in the art, and I stand in jeopardy of losing my position as first.

I suppose I should wish for him that he break his hand so that he cannot play any more, and so that I will not be toppled from the pinnacle that I have occupied, and can still be supreme in the practice of my art. That is not keeping the commandment. That is not loving my neighbor as I love myself. I would not wish myself any such misfortune. I would always want to do my best, freed from artificial hindrance. I should, if I would obey the commandment, without regard to the consequences to me personally, my own ambitions and desires, rejoice in the excellence of the performance of my rival, and wish only for him all the good I would wish for myself.

I will, if I am honestly observing the commandment, wish for him the success, the glory that has been accorded to me by reason of my past station. It is easy to say those words, "Love your neighbor as yourself," but how hard it is to bring them right down to actual practice, even when our own superiority of position might be involved, the sacrifice of it. If we really could bring ourselves into full accord with that commandment, we should rejoice exultantly in the good fortunes that attend the efforts of our fellows, no matter in how great a degree they might eclipse us or how far they might excel us. You see, it requires that we root out envy, that we root out selfishness, and that is the way we grow in the development of character and the cultivation of those perfections which God has directed that we strive to achieve.

"Be ye therefore perfect, even as your Father which is in heav-

en is perfect." (*Ibid.*, 5:48) was the admonition of Jesus and if we would attain that station and bring ourselves to that degree of conquest of our own ambitions, then we shall have to rejoice in the good fortune, the achievements, the attainments of our fellow men without regard to the eclipse of ourselves.

Forgive and Be Forgiven

Returning to the text, we cannot expect that God will forgive us if we refuse to forgive those whom we have found occasion to criticize. The measure of man's achievement lies not altogether in where he gets to. You have to have regard for the place which he started from, and the degree of his advancement, though he has not reached so high a place as one of his fellows, may be greater because of the handicap of position from which he set out.

We all hope and trust and pray and depend upon the mercy of God. We hope he will be merciful to us, but we have no right to expect the extension of his mercy to us in any further degree than we are willing to extend mercy and charity and forgiveness to our fellow men, whose actions we scrutinize with much more care and less leniency than we scrutinize ourselves and our own deeds.

Doers of the Word

Those are some of the things we have to learn to do. That is putting into practical application some of the positive requirements of this gospel. We are learning to do, to be doers of the Word and not hearers only. So it is with every other precept. There is no teaching in the whole compass of the gospel of Jesus Christ that ever brought injury or harm to any man.

The following of those brings only happiness and joy and peace and comfort and progress. There has never been anything required of man that would degrade him or lower him in the scale of being. We are safe when we keep the commandments.

But we must analyze the commandments. We must know what they signify. We must know what they require of us individually and personally, and our greatest concern is not with somebody else. Our greatest concern is with us. Are we measuring up?

May God grant that in our daily pursuits, in our daily efforts, we shall always be mindful of the fact that it is not what we profess or what we pretend, but only that which we do and the degree in which we comply in our own actions with the commandments of God that counts.

This I pray in the name of Jesus. Amen.

President David O. McKay:

We shall next hear from Elder James L. Barker, formerly president of the French Mission.

I believe we have in the audience Brother Henry Aki who was in the presidency of the Chinese Mission, recently established at Hong Kong. We will give Brother Aki and Brother Barker twenty minutes, ten minutes each.

ELDER JAMES L. BARKER

Formerly president of the French Mission

It is now nearly eighteen months since Sister Barker and I left the French Mission. I hope, however, to be able to give a brief report of the French Mission not only while we were there but since we came back, the last eighteen months while President and Sister Woolf have been conducting the mission. The French Mission is one of the great missions of the Church. There is no finer people to which we carry the Gospel. Most of us of Germanic stock are favorably disposed to nations of northern Europe, Germany, Switzerland, and so on, but perhaps we are not aware that at least fifty per cent of the population of Northeastern France was Germanic in the first centuries of the Christian Era, and we should remember too that there are many other nations in Europe, and among these many nations are France and Spain and Italy and Greece.

The French Mission has had a difficult history. Work there has been interrupted and has ceased completely over long periods of time. With the exception of one city in Northeastern France, from 1863 until 1910 there was not a single missionary in France. When Sister Barker and I arrived in France in 1946 we found in Switzerland well organized branches presided over and admirably conducted by President Simond and his branch presidents. We found in Belgium President Devigny conducting well organized branches. I rejoiced as I heard the story of how faithfully they had attended to their duties. Even while directed missiles were falling not very far from the house of President Devigny, they held their meetings. They did their work. Each one of our three chapels was seriously damaged by guided missiles.

In France the story was not so favorable. Our first work was to find the members. There was only one man Elder Fargier in all France holding the Melchizedek Priesthood and the members said they had had visits from missionaries but usually fifteen and twenty years before.

I am glad to say this to the fathers and mothers who have missionaries in France, there is no more kind-hearted people, no more sympathetic people, no more self-sacrificing people for the missionaries. I wish I could tell you of the lives of some of our members, faithful over long periods of time without any visit from missionaries whatsoever and no contact with the Church. I have even thought how strange it is and how wonderful it is that our missionaries have such influence with the people, and yet it is not altogether strange.

The men opposed to them are often very scholarly, but all that scholarship can do is to enable them to guess what kind of experience Peter had when he said, "Thou art the Christ, the Son of the Living God." What was that revelation from on High? What kind of experience did Paul have when he was guided by the Spirit? And the faithful missionaries have similar experiences first-hand. It is a great joy to be in a testimony meeting with them and the lady missionaries, who were in no way inferior to the elders.

The mission has gradually increased in the number of converts and it has increased very, very much since Sister Barker and I left the mission. This year, returning missionaries and elders tell me that the estimate of the number of converts in the mission will be somewhere between 100 and 150. When you think of the difficulties of language, when you think of other difficulties, I think that is most encouraging. The missionaries of the French Mission, I think, nearly all long for the time when they can go back on another mission, and it is astounding how eager audiences are to listen to the Gospel. You probably would expect the greatest number of converts and the greatest interest in Northeastern France where the Germanic blood, perhaps is in a larger percentage than elsewhere, but the greatest interest in the Gospel and the greatest number of converts is in Southeastern France. There we have had meetings attended by as high as 400 people. A year and a half ago there were some 3 or 4 members. Six months before that there were none, and no friends. Now there are 20 members and meetings are being attended by 100 to 125 in a meeting.

The government of France has been friendly, of course we have had some opposition, of course we had a few connected with the government who were not friendly, but by and large they have been very friendly. We frequently had halls that cost us nothing. In Bordeaux and other cities of Western France we have been able to get a large hall in the City Hall with no cost to us, not even the janitorial services, and they have treated us well.

My time I think of ten minutes is up. I would like to say this before sitting down, however, I know that the first vision was a reality, our missionaries know it, that it was a reality, that we are engaged, second only to living the Gospel, in the next greatest work possible on the earth, carrying that Gospel to our fellows. He is happy who has had one mission; he is happier who has had two, and I feel positive that he would be happier who had four. This is a great work and in France it is going to grow faster and faster because now we have a large body of converts, relatively from France, Switzerland and Belgium. They are writing to friends and acquaintances, they are dispelling false stories about us, they are explaining the truths of the Gospel, and I pray that there may be as few as possible among us without sometime having had the experience of a mission. I sincerely pray for the blessings of the Lord on the world, that peace may be restored (we now have war) and that no further

wars will break out, that the Gospel may be carried to the rest of the world and in particular to Spain, to Italy, to Greece, to the Mediterranean countries, countries that were once the only ones where missionaries worked in the propagation of the Gospel and wherein were the early centers of the Christian Church. I pray this and I pray the Lord to bless our inspired leadership that we may all give our full undivided loyalty in the name of Jesus Christ. Amen.

President David O. McKay:

Elder James L. Barker, to whom we have just listened, was formerly president of the French Mission. Brother Henry Aki, who will now speak to us, was in the presidency of the Chinese Mission.

ELDER HENRY AKI

Formerly in the presidency of the Chinese Mission

Aloha! I bring you greetings from the saints of Oahu, my brothers and sisters. I stand before you with fear and trembling. I trust that I may have the spirit of our Father in Heaven that has existed here since the beginning of our conference. I thank our Heavenly Father for the privilege of attending this conference and of meeting with you, my good brothers and sisters, who have brought the Gospel to the islands of Hawaii where I had the privilege of joining this great and glorious Church.

On February 28th, 1949, along about 9 o'clock in the morning while laboring in my establishment in Honolulu, the telephone rang. I lifted up the receiver and I heard an operator from San Francisco calling for Aki. The people in San Francisco could not pronounce my name Aki, so she had to spell it. "Are you Aki?" she said.

"Yes, this is Aki speaking."

"Just a minute, Salt Lake City, Mr. David O. McKay wants to talk to you."

Within a second we got the connection and President McKay said: "Brother Aki this is David O. McKay. You know Hilton A. Robertson, formerly of the Japanese Mission?"

I said, "Yes, very well."

"Fine. The brethren have decided to open a mission in China. Will you accept the call to be his counselor?"

Without any hesitation I said; "Yes, Brother McKay."

I accepted the call without consulting my wife whether I would be able to accept it. Finally I called back home to my wife, saying I had received a call from President McKay asking us to go on a mission to China.

"Fine," she said.

I said: "I will talk to you further when I get home."

I went home and my wife said: "We will go."

I am thankful that I had the privilege. The only thing I regret

is that we had to fold up the mission and return home to Honolulu. That is the only regret in my heart. My desire was to fulfill an honorable mission, that we could have a mission home there, a church building, and preach the Gospel to the one hundred and fifty millions of people in China, probably more. We love them. When we were up to the Peak of Hong Kong we could look on the other side to China proper (and on this side we could look into the Hong Kong Bay). We went there with Brother Cowley to dedicate the land for the opening of the mission. While we were there Brother Cowley called each one of us to take turn in praying and I shed tears facing my ancestors, my great-grandfather and my forefathers, that I, the only one having the privilege to hold the Priesthood, had come up to the land of China, to spread this Gospel of Jesus Christ among the people.

I rejoice in that work and I thank our Heavenly Father for the privilege I had. I appreciate the Priesthood of God. It is precious to me. I want to tell you, in bearing my testimony, that I want to thank my father-in-law, my wife and their family who prayed earnestly for me that I might become a member of this Church. For ten years we were married and I was not a member of the Church. My wife had to steal away out of the house to go and perform her Church duties, to teach Primary and to go to the Relief Society, and then she had to watch the time and come home before I got home from work. Those are the conditions that prevailed for the first ten years of our married life. Oftentimes I heard my mother-in-law in devotion and they asked me to join with them. All the time I stared at them. I oftentimes heard my mother-in-law pray to our Heavenly Father to soften the heart of her son-in-law that some day his heart would be touched and he would become a member of this Faith. There was a big tract of land opened near the Auwaiolima Church. Some of you returned missionaries know where the Auwaiolima Church is. There were choice lots facing the main street and the school street, and I decided to buy a lot on one of those main streets and I purposely bought a lot just below the Church, with the idea, well, if I build my home here my children would be growing up, saving carfare to Primary and Sunday School. My wife can go to Relief Society and teach in the Primary, so I can save a little money in carfare. So I bought a lot just near the Auwaiolima Church and when we got our house half-way built I asked my wife if I could be baptized in her Church and she asked me, "Really do you want to join the Church?" I said, "Yes." She went up to the Mission Home and made arrangements with the branch president, Ernest L. Miner, and Brother Miner was surprised to learn that I had made up my mind to be baptized. He turned around and called my wife and said, "You have been faithful and the Lord has answered your prayers. All these years, in presiding over this branch I could not touch your house with a fifty foot pole." (Laughter) So really the Lord has moved things in a mysterious way His wonders to perform.

I rejoice to bear you my testimony, my brethren and sisters. I am really glad and thankful that I had the privilege of accepting the Gospel, it has made me a good husband, a good businessman whereby I can face my fellowmen, my creditors and my associates. Through that, my name has been spread abroad. Some of my friends have joined the Church. Some of my friends saw me going into the chapel and the following day they wanted to know what I was doing in the Mormon Church. I said, "I am a member of that Church." They said, "Are you? I am surprised. If I knew you had determined to join any church I would have asked you to join the Central Union Church," which is a Protestant church in Honolulu, "so if you need any help, if you go to the bank, people will give you an extended hand." That is the answer I got, and finally after that I became loosed from all my friends and associates just because I joined the Church.

It is up to me to let the Gospel light so shine that others may see my good works and glorify our Father which is in Heaven. From that time on I have tried my best to live up to the teachings of the Gospel and to have the whole world look up to me. When I got my call to go to China they had my picture in the Honolulu paper.

My time is up. I hope and pray that we as Latter-day Saints will live the Gospel and that we will let our lights so shine before men that others seeing our good works will be led to glorify our Father which is in heaven.

President McKay will please forgive me if I have gone beyond my alloted time. I ask the Lord's blessings upon you. Amen.

President David O. McKay:

The Relief Society Singing Mothers will now sing: "Like as the Hart Desireth the Water Brooks," conducted by Sister Florence Jepperson Madsen.

The closing prayer will be offered by Elder A. Lorenzo Anderson, formerly president of the Mexican Mission, after which this conference will stand adjourned until ten o'clock tomorrow morning.

Tonight at seven o'clock here in the Tabernacle there will be a meeting of ward bishoprics and others as listed in the public announcement, under the direction of the Presiding Bishopric.

Important messages and calls coming to us for persons supposed to be in attendance at the conference will be announced at the dismissal of the meeting over the loud speaking system.

The choir music for this session has been furnished by the Relief Society Singing Mothers, Florence Jepperson Madsen conducting, and Frank W. Asper at the organ.

May we just take a minute again to commend these charming mothers. Their presence, I repeat, and their singing have been an inspiration. Sister Madsen, thank you. I know I express the prayer of all present when I say, "God bless our mothers."

The Relief Society Singing Mothers sang "Like as the Hart Desireth the Water Brooks."

The benediction was offered by Elder A. Lorenzo Anderson.

Conference adjourned until 10:00 a.m., Saturday, October 6.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, October 6, at 10:00. President David O. McKay conducted the services and made the following introductory remarks:

President David O. McKay:

For the information of the radio and television audience we announce that this is the third session of the One Hundred Twenty-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

These services and all general sessions of the conference will be broadcast in the Assembly Hall and in Barratt Hall over a loud-speaking system and by television. The proceedings of this session will be broadcast over Station KSL at Salt Lake City, and by arrangement through KSL over the stations named in the first session of the conference.

This session will be televised over KSL television station, channel 5.

The singing will be by the congregation, Brother J. Spencer Cornwall conducting, and Brother Alexander Schreiner at the organ.

We shall begin the services by the congregation singing: "Now Let Us Rejoice," conducted by Brother Cornwall.

The opening prayer will be offered by Elder Arnold D. Miller, formerly Patriarch to the North Davis Stake.

The congregation sang the hymn, "Now Let Us Rejoice in the Day of Salvation."

Elder Arnold D. Miller, Patriarch of the North Davis Stake, offered the invocation.

Singing by the congregation, "How Firm A Foundation."

Elder Joseph Anderson, Clerk of the Conference, read the following report of changes:

CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1951

Mission Changes and New Presidents Appointed:

J. Melvin Toone appointed president of Canadian Mission to succeed Floyed G. Eyre.

Arthur A. Glaus appointed president of East German Mission to succeed Walter Stover.

Sidney J. Ottley appointed president of New Zealand Mission to succeed Gordon C. Young.

Lyman S. Shreeve appointed president of Uruguayan Mission to succeed Frederick S. Williams.

Bryan L. Bunker to succeed David I. Stoddard as president of the California Mission.

Franklin S. Harris appointed president of Branch in Teheran, Iran.

New Stakes Organized:

Bakersfield Stake organized May 27, 1951, from Northern California and California Missions.

Fresno Stake organized May 20, 1951, from Northern California Mission.

Monument Park Stake organized June 24, 1951, from Hillside and Bonneville Stakes.

Santa Monica Stake organized July 1, 1951, from Inglewood Stake.

Stake Presidents Chosen:

Edwin Alan Pettit, president of Bakersfield Stake.

Junius M. Jackson, president of Bonneville Stake to succeed Owen G. Reichman.

Alwyn C. Sessions, president of Fresno Stake.

William Jackson O'Bryant, president of Idaho Falls Stake, to succeed William Grant Ovard.

Austin Gudmundsen, president of Inglewood Stake to succeed E. Garrett Barlow.

George L. Nelson, president of Monument Park Stake.

Wendell S. Lambert, president of Nevada Stake to succeed Fredrick Charles Horlacher.

William Carlyle Olsen, president of North Sanpete Stake to succeed Joseph R. Bagnall.

Edward L. Clissold, president of Oahu Stake to succeed Ralph E. Woolley.

E. Garrett Barlow, president of Santa Monica Stake.

John Fredrick Hobson, president of Summit Stake to succeed Joseph E. Beard.

Royal J. Brinkerhoff, president of Wayne Stake, to succeed Willis J. Oldroyd.

New Wards Organized:

Bakersfield First, Second, and Third, Lancaster, Porterville, and Taft Wards, Bakersfield Stake.

Farmington Second Ward, Davis Stake.

Logan Nineteenth Ward, East Cache Stake.

Montebello Second and Whittier Second Wards, East Los Angeles Stake.

Canyon Rim Ward, East Mill Creek Stake.

Provo Fifteenth Ward, East Provo Stake.

Chowchilla, Fresno First, Fresno Second, Merced, and Visalia Wards, Fresno Stake.

Spring Glen and Wandamere Park Wards, Grant Stake.

Lawndale Ward, Inglewood Stake.

Long Beach Sixth Ward, Long Beach Stake.

Mill Creek Third Ward, Mill Creek Stake.

Sandy Fourth Ward, Mt. Jordan Stake.

Uniondale Ward, New York Stake.

Mt. Pleasant First and Third Wards, North Sanpete Stake.

Castro Valley Ward, Oakland Stake.

Glendale Park Second Ward, Pioneer Stake.

Mt. Rose and Sparks East Wards, Reno Stake.

Fair Oaks Ward, Sacramento Stake.

Tacoma Third Ward, Seattle Stake.

Tremonton Fourth Ward, South Bear River Stake.

Maeser Second Ward, Uintah Stake.

Rivergrove Second Ward, West Utah Stake.

Wards Transferred:

Beacon, Hillside, Laurelcrest, and Monument Park Wards, Monument Park Stake, formerly of Hillside and Bonneville Stakes.

Brentwood, LaCienega, Mar Vista, Santa Monica, and Westdale Wards, Santa Monica Stake, formerly of Inglewood Stake.

Ward Name Changed:

Montebello First Ward, East Los Angeles Stake, formerly Montebello Ward.

Whittier First Ward, East Los Angeles Stake, formerly Whittier Ward.

Mt. Pleasant Second Ward, North Sanpete Stake, formerly Mt. Pleasant South Ward.

Mt. Pleasant Fourth Ward, North Sanpete Stake, formerly Mt. Pleasant North Ward.

Glendale Park First Ward, Pioneer Stake, formerly Glendale Park Ward.

Sparks West Ward, Reno Stake, formerly Sparks Ward.

Stockton First Ward, San Joaquin Stake, formerly Stockton Ward.

Stockton Second Ward, San Joaquin Stake, formerly Yosemite Ward.

Lincoln Ward, Seattle Stake, formerly Tacoma Second Ward.

Tacoma First Ward, Seattle Stake, formerly Tacoma Central Ward.

Maeser First Ward, Uintah Stake, formerly Maeser Ward.

Wards Discontinued:

Arbon Ward, West Pocatello Stake, disorganized, membership transfered to other wards.

Independent Branches Organized:

Delano, Mojave, and Wasco Branches, Bakersfield Stake.

Boulder Branch, Denver Stake.

Avenal, Coalinga, Dinuba, Exeter, Hansford, Los Banos, Tulare, and West Fresno Branches, Fresno Stake.

Sunland Branch, Glendale Stake.

Pinedale and Rawlins Branches, Lyman Stake.

Piute Branch, Millard Stake.

Livermore Branch, Oakland Stake.

Carson City Branch, Reno Stake.

Mira Loma Branch, San Bernardino Stake.

Chula Vista Branch, San Diego Stake.

Monte Vista Branch, San Luis Stake.

Woodland Hills Branch, San Fernando Stake.

Shelton Branch, Seattle Stake.

Dugway Branch, Tooele Stake.

Those Who Have Passed Away:

Emma Lucy Gates Bowen, wife of Elder Albert E. Bowen of the Council of the Twelve.

Augusta Winters Grant, widow of President Heber J. Grant.

Adele Cannon Howells, president of the General Board of the Primary Association.

President David O. McKay:

Joseph Anderson, Clerk of the Conference, has just read the report of statistics and other data relating to the Church.

We shall now ask President J. Reuben Clark, Jr. of the Quorum of the First Presidency to present the General Authorities, General

Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

Immediately following President Clark's presentation he will speak to us.

President J. Reuben Clark, Jr., First Counselor in the First Presidency then presented in the usual manner the General Authorities and General Officers of the Church and they were unanimously sustained by those present. The list as presented is as follows:

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

President of the Council of the Twelve Apostles

Joseph Fielding Smith

Quorum of the Twelve Apostles

Joseph Fielding Smith	Ezra Taft Benson
John A. Widtsoe	Mark E. Petersen
Joseph F. Merrill	Matthew Cowley
Albert E. Bowen	Henry D. Moyle
Harold B. Lee	Delbert Leon Stapley
Spencer W. Kimball	Marion G. Romney

Patriarch to the Church

Eldred G. Smith

The counselors in The First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

Assistants to the Twelve

Thomas E. McKay	George Q. Morris
Clifford E. Young	Stayner Richards
Alma Sonne	ElRay L. Christiansen

John Longden

Trustee-in-Trust

David O. McKay
As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young
Antoine R. Ivins
Richard L. Evans
Oscar A. Kirkham
Seymour Dilworth Young
Milton R. Hunter
Bruce R. McConkie

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop
Joseph L. Wirthlin, First Counselor
Thorpe B. Isaacson, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

CHURCH BOARD OF EDUCATION

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Stephen L Richards
J. Reuben Clark, Jr.
Joseph Fielding Smith
John A. Widtsoe
Joseph F. Merrill
Albert E. Bowen
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Matthew Cowley
Henry D. Moyle
Delbert Leon Stapley
Adam S. Bennion
Franklin L. West

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISORS

J. Karl Wood
Joy F. Dunyon

AUDITING AND FINANCE COMMITTEE

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Albert E. Bowen
George S. Spencer
Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President
J. Spencer Cornwall, Conductor
Richard P. Condie, Assistant Conductor

ORGANISTS

Alexander Schreiner
Frank W. Asper
Roy M. Darley, Assistant

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Harold B. Lee
Henry D. Moyle
Matthew Cowley
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Marion G. Romney
Thomas E. McKay
Clifford E. Young
Alma Sonne
Antoine R. Ivins
Oscar A. Kirkham
LeGrand Richards
Joseph L. Wirthlin
Thorpe B. Isaacson
General Presidency of Relief Society

GENERAL COMMITTEE

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Harold B. Lee, Managing Director
Marion G. Romney, Assistant Managing Director

Paul C. Child
T. C. Stayner
Mark B. Garff
Leonard E. Adams
J. Leonard Love
W. T. Lawrence
Lorenzo H. Hatch
John Longden
Walter Dansie
LeRoy A. Wirthlin
A. Reed Halversen
Henry C. Jorgensen
Carl W. Buehner

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Velma N. Simonsen, Second Counselor
with all members of the Board as at present constituted

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
A. Hamer Reiser, First Assistant Superintendent
David Lawrence McKay, Second Assistant Superintendent
with all members of the Board as at present constituted

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent
A. Walter Stevenson, First Assistant Superintendent
David S. King, Second Assistant Superintendent
with all members of the Board as at present constituted

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President
Velma N. Simonsen, Second Counselor
LaRue C. Longden, Second Counselor
with all members of the Board as at present constituted

PRIMARY ASSOCIATION

LaVern W. Parmley, President
Arta M. Hale, First Counselor
Florence H. Richards, Second Counselor
with all members of the Board as at present constituted

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

My brothers and sisters, I stand before you this morning to make a few remarks with a hope in my heart that the Lord will bless me and direct me in what I shall say and that I may be aided by your faith and prayers. With those prayers coming to me in my behalf, I shall be blessed, and you also.

ABSENCE NOTED

I think I would like to begin by noting the absence of a man who was with us for forty-seven years as an Apostle, as President of the Quorum, and as President of the Church; a man who had as great love for his fellow men as any man I have ever met; a man who left with us, or left with me, two great sayings—"We are all children of our Heavenly Father," and "Keep out of the devil's territory"—fundamental principles. I am referring, of course, to President George Albert Smith.

In this Church there never is an interregnum. So soon as one President dies, the Twelve take over; then, on their proposal, a President of the Church is chosen and sustained. And always, the powers and authorities, the prerogatives of the one who has passed descend to the one who comes. Those powers and authorities, responsibilities, have descended upon our present President, David O. McKay, who is administering the affairs of the Church with wisdom, with understanding, and inspired by the revelations of the Lord's mind and will.

THE FAMILY RELATIONSHIP

During this conference much has been said about a subject that has been running in my mind for several months, and notwithstanding that it has been discussed so much, I should like to add a few words during the time I shall address you, of my own feeling about it. I am referring to the home and the family relationship.

The family, looked at broadly, is as nearly basic to the principles and plan of the restored gospel as any principle of which I know. We have a Heavenly Father and Mother, the eternal parents of the spirits of us who are here. And those spirits were created that they might come to this earth and receive mortal tabernacles, so that in the due time of the Lord we shall lay away the mortal tabernacle; then in due time we shall resume it and become the perfect soul, the body and the spirit reunited.

The Lord has created, so he has told us, worlds without number, and I am sure for this same purpose.

That, I repeat, that family relationship is fundamental, because without it we cannot reach out to the destiny which our Heavenly Father has provided for us. When Adam came, he was alone. And the Lord said, "It is not good that the man should be alone." He said to Adam, "Multiply, and replenish the earth." (Gen. 1:28.) Eve came, then the command was given that a man "shall cleave unto his wife," leaving father and mother, "and they twain shall be one flesh." (Matt. 19:5.) That was reiterated by the Savior replying to the query of the taunting Pharisees. And out of that union came ourselves, our mortal tabernacles. In our day the Lord has revealed another element, and that is the sealing of man and wife for time and for all eternity, and out of that union they twain beget blood and flesh.

Responsibility of Parents

And I would like you to reflect upon the fact that our children came to us with spirits that did not ask us to bring them, but with spirits, through some operation of which I am not aware, that are assigned to us; and they come to us as our guests. We are responsible for the mortal tabernacling of that spirit; and I should like each and every Latter-day Saint to get that fact into his heart, that the child which is his, or hers, comes at the invitation, virtually, of them who beget it, and then I would like you to reflect upon the responsibility which that brings home to each and every man and woman who is a parent. Yours is the responsibility to see that this tabernacled spirit loses no opportunity, through you, to prove his worthiness and righteousness in living through his second estate.

Now the point that I wish particularly to emphasize is this—you parents cannot shift that responsibility to anyone else. It is yours; you cannot divest yourselves of it.

You cannot give it to the state, and you ought not to give it to the state, for when the state takes over the direction, instruction, and rearing of its youth, then passes out, as the whole history of the world shows, the great principle of free agency, and not only that, but all the sacred principles of chastity and morality, with a

host of other virtues which belong to a free society and are inherent in the governing principles of the kingdom of God.

You cannot entrust your children, in the sense of having them take over your responsibility, to our schools. They cannot do your work. They may aid, and, sometimes, they may detract and defeat. I have referred before to pernicious doctrines which are appearing in our schools, not only political doctrines, which I would like you to note, but moral. The doctrine that the sex urge is like the urge for food and drink, is born of Satan, and the man or woman who teaches it, is Satan-inspired. Every effort you can make to prevent the spread of this doctrine, you should make.

You cannot entrust your children to society. That will never do. Society is too tolerant of wrong, too ignorant of matters of right living, too easy to betray and debauch.

And lastly, the Church cannot take over the responsibility which is yours to train your children. The Church can aid, and should be the greatest aid; and we are derelict if we do not, as Church members and as Church organizations, provide that assistance. But beyond the Church—the Sunday Schools, the Mutual Improvement Associations, the Primary, the Relief Society, and all the priesthood organizations—beyond that is the family, and it is our responsibility as parents to see to it that we fully perform our duties in this respect.

The Mother's Part

Now, brethren, at best we are somewhat clumsy at leading and directing our children. We are away from home, of necessity, a great part of the time, our thoughts are along other lines, we have to battle for our existence, for the livelihood of our families. Those of us who hold Church positions are absent in the evenings, in addition to the days that we spend getting our livelihood. I repeat, we are a little bit clumsy. And so to the sisters of the Church, the mothers of the Church, they whom the Lord has designed and planned should be the immediate instrumentality of perpetuating the race and of bringing spirits to this earth, providing bodies for them, to them we must primarily look for the rearing of our children.

Sisters, when you think of what a child is, the mortal tabernacle of a spirit created by our Heavenly Father, a mortal tabernacle which you, with all the sacrifice that it has entailed, with all the danger that has been involved of going down into the valley of the shadow of death to bring the child forth, when you think of that, do you not sense how urgent, how immediate, how great is the responsibility which you have assumed? And, oh, how well the great bulk of the sisters, the mothers of the Latter-day Saints are performing that, going on through their whole lives sacrificing

for their children, for their grandchildren, and sometimes for their great-grandchildren! The Lord will bless you sisters, out of the abundance of his blessings, for every sacrifice which you make for these children. And do keep close to them! And above all, you, yourselves, lead lives that will be an example to these little ones that you have brought into the world. After all, perhaps that is your greatest responsibility—to live righteously before the Lord.

Not Beyond Temptation

One thing other I would like to mention for a moment, and that is—I hope that none of you will feel that your children are beyond the reach of temptation or transgression. The more firmly you feel that, the greater the danger to your family. No one is safe from the wiles and the persuasions of Satan. He reached Adam and Eve before mortality came. He reached into the family of Adam, and Adam's family produced the first murderer. All down through history he has reached into the families and to the persons of those who are in high and responsible positions. Satan reached David, a man after the Lord's own heart, who committed the great sin which he committed; the great Solomon, and stole his heart away. And in modern times we have too many illustrations of where children of our leaders do not live just as we would wish. So I beg of you, do not assume, my dear brothers and sisters, that your chlidren are beyond the reach of Satan, but always go forward, always conduct your family life, always be parents, fathers and mothers acting on the fact that Satan stands at the elbow of your dear one to lead him astray. Never forget that, my brothers and sisters.

A Light to Guide

Now, in conclusion, I am reminded that Moses, herding his father-in-law's sheep at Mount Horeb, saw one day a flaming bush, and the flame did not consume. Being curious, he started to walk toward this flaming bush, and the voice of the Lord came out of the bush forbidding him to come farther, for, said the Lord, ". . . the place whereon thou standest is holy ground." (Ex. 3:5.) So I think that in every Latter-day Saint home the Spirit of the Lord is a flaming, non-consuming fire, there to light our way, to guide us, to protect us, and to help us do our duty, and every inch of space in that home is holy ground. We should never forget it. Always remember, and always live so that we shall not defile in any way the holiness of the home which should be ours.

May God bless the Saints in their trials and in their tribulations, may he help them to guide and direct their children, may he give them the power to rear their children in righteousness, so that this work of ours shall fulfil its destiny and roll forth and fill the earth; this blessing I ask in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Our next speaker will be Marion G. Romney, whom you have just sustained as a member of the Council of the Twelve

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

My beloved brothers and sisters, coming to this stand and speaking to you is not a new experience. This is the twenty-second time I have climbed up here in the last ten and a half years. I am not a stranger to you. Many of you know me—some of you may know me too well. This call has set up a tremendous emotional reaction in me. I didn't think there could be such a big tempest in such a little teapot. I suppose that I need the help of the Lord now more than I ever needed it in my life. Will you please ask him to give me strength to make a few remarks appropriate to this occasion.

Respect for Office

The great respect I have always had for the office to which I am now called contributes greatly to the emotional strain I am experiencing. Men who held these offices were godlike men in the eyes of my parents. When they came to Old Mexico where I lived as a little child, I almost thought they were of a different race.

I remember what we thought of President Joseph F. Smith when he came. I don't remember any of the brethren who are now living coming down.

I have always thought of this office as the office of a special witness of the Redeemer of the world, and when I think about the Redeemer of the world, I think about the great council in the spirit world when he undertook to be the instrument and made the sacrifice to put into operation the gospel of redemption. I understand that God the Eternal Father was the author of the plan. I get that from President John Taylor. Jesus sponsored it.

"I will go," he said. I believe Brother Whitney put it in these terms: "Mine be the willing sacrifice, the endless glory thine."

Events in Life of Redeemer

Next I think of the Redeemer on the mount with the brother of Jared twenty-two hundred years before he was born in the flesh, as the infant child of Mary. There I get the idea of what I think a spirit looks like. The brother of Jared thought he had beheld flesh and blood, but the Spirit spake to him, saying, "Thou hast seen that I shall take upon me flesh and blood." (Ether 3:9.)

Then he said, "Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold this body," [which looked to the brother of Jared like a body of flesh and blood and bone] said the Spirit Jesus Christ, "this body, which ye now behold, is the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (See Ether 3:15-16.)

And then I think of the Redeemer, that great spirit who created the world under the direction of God, our Eternal Father, entering the body of a tiny infant in a manger in Bethlehem.

I think of him in the temple at the age of twelve already somewhat conversant with his mission, when he said to his mother—I don't think in any sense of disrespect when she chided him a little about being there without her knowledge: ". . . wist ye not that I must be about my Father's business?" (Luke 2:49.)

I think about him through his ministry. I could mention many cases, but I shall not take much time. I think about his baptism as the beginning of the pattern that we must follow. I think about him at the well with the Samaritan woman when he said that whosoever would drink of the water that he would give would never thirst again, because that water would be a well of living water, springing up into eternal life.

I think about him when Lazarus had passed away, and Mary and Martha came out to meet him. I don't remember the conversation exactly, but I believe Martha said, "Lord, if thou hadst been here, my brother had not died," and Jesus said, ". . . I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." (John 11:21, 25-26.)

I think of him in the temple during those last days of his mortal life. I think of him in Gethsemane. I will pass the scene. It moves me too deeply. He suffered for me there, and for you. I think of him on the cross. I think of him in the Grove with the Prophet Joseph, and the Father, his Father, the Father of that Spirit of his which appeared to the brother of Jared, the Father of my spirit, as President Clark has just explained, the Father of the spirits of all men.

When I think about being a special witness of him, and I remember that Peter, James, and John could not stay awake through his last suffering in Gethsemane, I think of some who have failed. I don't want to fail.

I think of those who have given their lives for the witness. I have counted that. If it should be necessary, I hope I will not falter to give my life for the testimony of Jesus. I know he lives. I doubt if I will know it better when I meet him.

Love for the Brethren

I shall not go further. I would like to pay my respects to these men. I know President McKay holds the authority that the Prophet

had, and I know the Prophet held the authority that Peter held. I have loved President McKay for a long, long time. He doesn't remember when I first fell in love with him. I guess he doesn't remember when you did, either.

It was down in Los Angeles in the winter of 1912 and 1913. We were known then as Mormon refugees. We had lost our home in Mexico—invited out down there. Brother McKay came to Los Angeles; he came to Sunday School, and he took a glass of water. He had a pen in his hand. He showed us how clear and beautiful the water was, and then he dropped a drop of ink in the water, and it clouded it all through, and he said to us little fellows, "That is what sin does to a life," and I have ever since then, President McKay, been trying to keep that sin out of my life.

I met him over in Australia. I got frightened of him over there. I was president of the conference. They used to call districts "conferences." I was conducting, and when he looked at his watch, he said, "Brother Romney, I believe it is thirty seconds late." So the next time we started a meeting, we weren't late, and Brother McKay looked at his watch and said, "Brother Romney, I believe it is fifteen seconds early."

Then he didn't take me with him when he went up to visit the Genolean Caves; he took Elder Bischoff. I remember when he came back and taught us a lesson, telling us how those great stalagmites and stalactites in the caves were made by infinitesimally small deposits from drops of water.

Then he told us that was how a life was built. Every thought we thought, every word we spoke, every deed we did, registered on our character. I never have forgotten that, either.

I have always loved President Richards since I knew him. I went out with him in my early work as an Assistant, and I remember how he conducted conferences. He did it with the skill with which an artist paints a picture. I think everything he does is done beautifully. I sustain him with all my heart.

Then this great man, President Clark, has been closest to me of all the Presidency, in the administrations of President Grant and President Smith and now President McKay, because he has been directing for the Presidency the work that I have been assigned to. I don't think there is a man in the world who loves righteousness and is acquainted with Brother Clark who doesn't love him. He has been to me as a father. I love you, Brother Clark, with all the strength of my life.

I love Brother Smith, President Joseph Fielding Smith. He has been most kind and thoughtful of me. I thought he treated me especially good until I got talking to the other brethren about him and found out that he treated them all the same.

Now I love all the brethren, every one of them. I don't go down through the Twelve, except to mention Brother Lee and Brother Moyle. They are my closest associates. Brother Lee is a

seer. I know I'll never go wrong if I'm with him, and I know I'll never go hungry if I'm with Brother Moyle because he is so liberal.

I love the brethren I have worked with, Thomas and Clifford and Alma, and Nicholas who passed away, the Patriarch, the Seventy, the Bishopric, and these new men who come in. Some of them I have been close to.

Gratitude for Heritage

Now I would just like to say I am grateful for my heritage. Both my families are of long-standing in the Church, the Redds and the Romneys. I am claimed by both of them. The Redds claim I am a Romney, and the Romneys claim I am a Redd, but I am proud of them both. I am very grateful for my father, the late George S. Romney, and my sainted mother who sits here today in tears. I am grateful for the righteous home they reared me in—Mother, I tell you I am grateful.

I am grateful for my own family and their support of me; my sons and daughter-in-law, my sixteen-month-old granddaughter who gives me lots of joy, and last, but not least, my beloved companion, the sweetheart of my youth, and the mother of my children. They have never put a straw in my way. We had been married seventeen years when I became an Assistant to the Twelve, and I had only been away from home, leaving Ida alone two nights. When I first started traveling around the Church, it was hard for her. She used to cry every time I left and every time I came back. Now she only cries when I come back.

Loyalty of Members

I am very grateful to you, my brothers and sisters. I love every one of you. I know some of the contributions you make. As I go about the Church and see you come to the meetings the brethren authorize me to call, I learn your hearts and your loyalty.

I sat in a meeting this morning with two regional councils, and I saw them yield to the decisions that have been made by these great men of the Presidency with the finest spirit of unity that I have ever beheld. I love you for what you have done for me as you have received me into your homes.

I will do everything I can to serve you, and I will do everything I can to honor this high calling. God bless you, and God bless me, and will you please pray for me that no enemy shall dent the small sector of the line which I am assigned to defend, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened, Elder Marion G. Romney, was this day sustained as a member of the Council of the Twelve.

The congregation will now join in singing: "Redeemer of Israel."

The congregation sang the hymn, "Redeemer of Israel."

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

Blessed is the nation whose God is the Lord." (Psalm 33:12.)

My brethren and sisters, I pray for an interest in your faith and prayers, for this is a holy place from which to speak.

In the dedicatory prayer in the Kirtland Temple given by the Prophet Joseph Smith we have these words, "seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith." (D. & C. 109:7.)

> But where shall wisdom be found? and where is the place of understanding?
> Man knoweth not the price thereof; neither is it found in the land of the living.
> The depth saith, It is not in me; and the sea saith, It is not with me.
> It cannot be gotten for gold, neither shall silver be weighed for the price thereof.
> It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.
> The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. . . .
> Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. (Job 28:12-17, 28.)

Lack of Wisdom

To me, one of the great defects of our day is the lack of wisdom. If there were wisdom enough in the world to direct the course of human conduct, we need not have wars. If we were wise enough, we would search for truth in solving all of our problems. We would try to discover the causes of these problems, and we would seek more wisdom in their solution. We would search for the truth without prejudice, but with an understanding mind and heart until through wisdom we could agree among men on important solutions for permanent peace and the betterment of mankind. Such wisdom demands that we have a deep faith in God, active minds, with insight and understanding of the realities of life, and the teachings of the Redeemer. In the book of Ecclesiastes we read,

> Wisdom is better than strength . . .
> Wisdom is better than weapons of war. (Ecc. 9:16, 18.)

Search for Truth

We Latter-day Saints are searching for truth in ourselves in

order to contribute to the peace and the betterment of the world. Yet we cannot find truth without hard work, patient and sincere work in the form of study, over a long period of time.

This is what a French writer meant when he said, "Nothing is really known until it has been known a long time." Wisdom considers things in the long run; it considers life from the standpoint beyond the individual, beyond the local, beyond the temporary and changing. It looks upon society from a high plane and in the pattern of eternal progression. In other words the goal of wisdom is the building of the kingdom of God upon the earth.

Education of Youth

The young people of today must be taught to work and study hard that they may establish a good beginning in their search for truth. We read again, "The things that thou hast not gathered in thy youth, how shall thou find them in thine old age?" How important it is that the early education of our children be encouraged and developed that a sound basis of study may be established. There are only a very few years in every life, when the mind is fresh and plastic and the memory able to retain. These years should not be wasted; they should be used to every possible advantage in the search for light, in the development and growth of thought and deeds. Let everyone remember that the work he does shall rise up in judgment against him, and the roots of self-respect lie in work done to the best of man's abilities.

President Joseph Young, who for many years was the head of the First Council of the Seventy, taught that the most effective way to satisfy one's noble impulses is training one's intelligence to its highest pitch, having a depth of faith in Almighty God. Such training means years of study of good books, years of devotion to the search for truth. This is what the gospel of Jesus Christ demands of you and me.

Need for Teachers

Every man to be educated on any rung of the ladder must have a teacher, not necessarily in the schoolroom, but he must be taught by a good book, a good friend, a leader. Let us not be accused as were the Stoics of ancient times that "The nourishment of religion was drawn from the shallow springs of their own intelligence." That is our trouble today.

Let me read to you from the Acts of the Apostles. One Philip is admonished by the angel of the Lord to go to the man of Ethiopia to be taught and to understand what he is reading. As a result the Ethiopian was converted to Christianity.

> And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

And he arose and went: and, behold, a man of Ethiopia, a man of great authority under Candace queen of the Ethiopians who had the charge of all her treasure, and had come to Jerusalem for to worship,

Was returning, and sitting in his chariot read Esaias the prophet.

Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understand thou what thou readest?

And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. (Acts 8:26-31.)

Paul's Search

The great missionary of Christ, Paul the Apostle, was a man that was ever searching for truth, ever alert, never at any time mentally inactive. His was an active mind, seeking truth in the university at Tarsus. He was a student of the great teachers, Gamaliel and Hillel. When Paul received the vision and was converted on the road to Damascus, even then was his mind active in his intense search to understand the word of God and obtain the wisdom of the great message. Paul knew that the life spent in the search of truth was not an easy one. He realized that his mission was to gain understanding of the truth of Christ and to teach this truth to others. Paul might have said: "The easier road I leave to others, I have chosen the harder one." It was Emerson who said, "God gives to every man the choice between truth and repose; he cannot have both." But when Paul said, "I have chosen the harder road," he might have added, "but I have also chosen the happier one," for the search for truth is a happy search, an interesting one, an adventuresome, exciting road to travel.

A child begins his search for truth with his mother to guide him, in the reading of childhood rhymes and stories and classics, Bible stories, tales of heroes, and as he grows and develops, he continues his search in the study of history, certainly one of the great fields in which the wisdom of the ages is contained. Unexcelled in the field of history are the Old and New Testaments, in connection with the other great works of Holy Writ. We find in the scriptures the words of great poets, great writers—the highest, the most exalted expressions of human thought.

School at Kirtland

Every student of Church history knows about the high school established in the Kirtland Temple. The students were taught English by reading the best literature and the ancient classics. The principal of the school was Professor H. M. Hawes. There were also established Hebrew, Greek, and Latin classes; the professor of Hebrew was Joshua Seixas. I have found out that the attendance at these classes on the part of the elders was very large, and we have from the records the statement of how the Prophet Joseph

Smith attended night in and night out the Hebrew and Greek classes. He undoubtedly felt and responded to the beauty of these languages, for only those who have studied Greek and Latin and Hebrew know of the beauty and richness of the literature that has come down to the present day from those far-off times. The Prophet Joseph Smith shows us the majesty of the statement, "Seek ye knowledge out of the best books," and Joseph Young, president of all the seventies in his day, insisted that the seventies in their respective quorums become students of literature and philosophy and religion. Thousands of them adopted the motto that, "Knowledge is Power." The beauty of this idea lies in the fact that the concept of what knowledge means with the Latter-day Saints is this truth that God blesses us as we approach him with deep faith and ask his blessing in our obtaining knowledge. Our minds and hearts are opened, and we become students in the true sense of the term, for it is under God's direction that we learn, and Jesus Christ our Redeemer becomes our greatest teacher.

Knowledge Through Faith

The young student devotes himself to the study of literature and art, engineering and medicine, and whatever he may choose, and in all he learns the truth and beauty of morality, the truths of nature, and of life itself, the truth by which he gains the understanding and knowledge of God through his faith. Then these young people are on their way to life everlasting. They put into practice our Thirteenth Article of Faith:

> We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.—Joseph Smith.

I pray that we, and all America, may hark back to our forebears in our American history, to those who gave us by the divine will of God the Constitution of the United States, and who saw in this government the grandeur that God himself wished, for the word of the Lord is right, and all his works are true.

> He loved righteousness and judgment: the earth is full of the goodness of the Lord.
>
> By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . .
>
> Blessed is the nation whose God is the Lord. (Psalm 33:5-6, 12.)

May the American people bring back the ideal of the search for wisdom through faith in God, may God become again the Lord of this nation, I ask in the name of Jesus Christ. Amen.

President David O. McKay:

Levi Edgar Young, president of the First Council of the Seventy, has just spoken to us.

Stayner Richards, president of the British Mission, who has this day been sustained as an Assistant to the Twelve, will now speak to us. He will be followed by Brother ElRay L. Christiansen.

ELDER STAYNER RICHARDS

Assistant to the Council of the Twelve

My dear brothers and sisters, during my life I have had a number of shocks, but this one that has come to me today is the greatest of them all. Like Elder Romney, I have always loved, admired, respected, and in my humble way, attempted to support the General Authorities of the Church. I have placed them upon a higher plane. I have appreciated their wisdom, their judgment, their counsel, and their righteousness.

Gratitude for Appointment

Now, realizing my inability, my inadequacy, to be asked to step in and associate with those brethren completely overwhelms me. I would be ungrateful if I did not thank them for this appointment, and thank you for sustaining me today, and all I can do is to promise you that I shall give to this calling the best that I have.

If you will pardon a personal allusion, I would like to say that throughout all my Church life, in the bishopric, stake presidency, and in the mission field, I have had a wonderful example in the life of my elder brother. Because of his great devotion to the Church, and the study and the preparation and the effort that he has made to qualify himself to measure up to what was expected of him, he has been an inspiration to me.

Knowing as I do his great appreciation of propriety, of ethics, and how sensitive he is pertaining to these matters, in making sure that none of his family or relations ever received any favoritism, I want to assure you now that if you regard this appointment as a mistake, as I do at the present time, that you will not blame Brother Stephen L for it.

Possibly the only resemblance we have is that we have about the same amount of covering to go over our heads, and if you will observe, we both part our hair in the middle.

Missionary Labors

I shall take just a few minutes to tell you about missionary labors in Great Britain. First, I would like to say that that's a beautiful country, with its green pastures and countryside the year round. They are good people that inhabit those islands. Most of

you, I think, can trace your genealogy and your blood strain back to those people.

They are courteous. They are honest. They have a sense of justice, and I regard England as one of the cradles of real democracy. No one can come into that land as a refugee from any country where he has been persecuted, but what he finds asylum. I have a high regard for the English people.

Right now they are greatly concerned about the health of their monarch, and I would like to advise if it is not already being done by those of the English people, that they pray for King George VI. He and his family are real Christians, as they understand Christianity. They are very self-sacrificing, and they are greatly loved and respected by all their subjects.

In the mission field, I am happy to report, conditions are quite satisfactory. Sister Richards and I have had the pleasure of trying to build upon the fine foundation that was laid by President and Sister Boyer. They did an excellent work there. The mission will always be grateful to them for the excellent work that they accomplished and the devotion that they gave to the cause.

Our auxiliary organizations are functioning very well considering the obstacles that they have to face. Most of them are officered by local people, and those local people are assuming their responsibilities with a high degree of seriousness, and they are meeting with considerable success.

Generous Support

I would like to thank on behalf of the presidency of the British Mission the fine parents who have maintained those missionaries that we have there. We thank you for the encouragement that you have given to them, and the financial support that has made their presence there possible.

May I tell this group assembled today that among those parents we have found those who were very willing to give of their means to help out in the cause. We have had two of them who have each given a thousand copies of the Book of Mormon for the work. One couple gave $1680.00 to purchase an automobile for the two special representatives of the mission presidency to travel over the different districts. We had a couple that gave $675.00 to make it possible for those branches that could not afford new song books to receive an adequate supply.

Also in the mission field we have those with generous hearts. As we concluded one district conference, one good brother and his wife came up to me and handed me an envelope and said, "President Richards, there is one hundred pounds that I wish you would use for the missionary work."

Just before I left, I was called to the hospital to see a brother who has been sick for some time, and for whom we have prayed

to the Lord that he might be blessed and made well. When I arrived, he handed me a piece of paper and said, "Would you read that?"

As I read it, I found out that it was a codicil to his will in which he had provided that when he died, a sufficient amount of his money should come to our Church to pay the full cost of one of the new buildings that we contemplate building.

These acts of generosity naturally make us feel that the gospel of Jesus Christ is penetrating the hearts of the people, who are being made to realize that, after all, it isn't what you have, but it is how you use it, and they love the gospel so much that they are willing to give of their means for its support.

Missionary Plan

Our missionaries are a wonderful lot. Sister Richards and I love them with all our hearts, just as we do our own children. We adopted, when we went into the mission field, what is called the Anderson Plan of proselyting. I may possibly not be considered out of order when I pay respect to Elder Anderson and whoever assisted him in working out that plan, for we found out that it is a very practical and methodical way of presenting the gospel of Jesus Christ.

I remember well forty years ago as a missionary when we used to pass a series of three tracts to the door, attempt to get a conversation, or attempt to get a cottage meeting, and finally carry on in that work.

Brethren and sisters, that is only the A B C's compared with this plan. Christ told his disciples, ". . . Go ye into all the world and preach the gospel to every creature." (Mark 16:15.) That is what the missionaries are doing with this plan. They go to the door and with smiles on their faces, and the best personality they can develop, hold up the Book of Mormon, and they try for fifteen minutes to preach the gospel. They try to lend that book and then secure a cottage meeting. Then they carry on twelve different lessons in which they take up one at a time the principles of the gospel and try to secure an agreement on the truth of every one of those principles.

Faithfulness of Missionaries

I don't know about the other missions, but I know that it is working among our missionaries, and I thank God for the way they work. They are willing to work from nine o'clock in the morning until ten or eleven o'clock at night, and they love it.

They are happy because they are busy, and I think I will try to prove to you just how hard they are working.

The last report showed that some districts are averaging 107 hours tracting a month among the missionaries, twenty-six street

meetings a month, twenty-eight copies of the Book of Mormon lent a month, and as high as forty-seven cottage meetings a month, which means that each missionary is attending ninety-four because each missionary takes credit for only the ones that he conducts. That can't be done without work, and work in the Church never hurt anybody; and it never will.

As a result of their work they have lent out up to date over 29,000 copies of the Book of Mormon. They have had the pleasure of baptizing, because of the Lord's blessings upon them, almost eight hundred, and at the present rate they should lend out about 40,000 copies of the Book of Mormon by the end of the year, and they should be servants in the hands of the Lord in bringing in between 1,000 and 1,100 new members into the Church.

We rejoice in the great work that they are doing. May I say that they are living so close to our Father in heaven that they feel to call upon him on every occasion, and when the question comes up among the investigators, "How can we give up tea, coffee, and tobacco that we have used all our lives?" these missionaries, with their faith in God, say, "You kneel down and ask your Father in heaven to help you, and he will take the desire for those poisons away from you that you will never feel the urge to take them again."

When they ask, "On the amount that we make, how can we pay one-tenth into the Church?" they tell them the same way, that if they will trust the Lord, the Lord will bless them so that the nine-tenths that they have left will go farther than the ten-tenths that they receive.

Efforts Rewarded

The Lord has answered their requests in the most wonderful ways. I wonder if you realize how much faith these missionaries have. It is a marvel to me.

One of our district presidents went into Colchester in the Norwich District there. He just happened to be there at noon with his companion to work with the two missionaries. One of them said, "Will you go out and hold a street meeting with us?"

He said, "Why, you are not going out in a rain like this? It is raining cats and dogs outside."

The other replied, "Sure, we are going out."

He said, "All right, I'll go with you."

They knelt down and had a word of prayer. By the time they got to the corner and started their street meeting the rain ceased, and that is unusual in England. They held their street meeting and started home, and the rain started up again. That elder told his president that every time that week it had been exactly the same way.

Our missionaries entered upon a program for six months of preaching love and kindness. Let me tell you how it worked with

one of the missionaries. He was on a street meeting corner in Leeds and as he stood up, one of the hecklers gave him one of the worst lashings of invectives that any man could receive. He tore him down and tore the religion down.

What did this elder do? He lived what he had been preaching. He stepped down, walked over to the gentleman and said, "You have given me an awful calling down today. Possibly it is all right. I just want you to know that I hold nothing against you for it, that I love you, brother, and I would like to shake your hand." Then he went back to the stand.

A young woman was heard to comment to another, "I didn't know that anything like that could happen outside of the New Testament."

The Lord's Blessing

There are other things that I could tell you, but I must not take more time. I must not close without saying that if I have given the impression to any that I claim any credit for what has been done there, and is being done, I am sorry, because I claim no credit at all. It has all been done by the missionaries, and the Lord's blessings that have attended them. Sister Richards and I have been merely innocent and admiring bystanders on the sidelines urging them on.

I would like to say that I do appreciate my beloved wife. All my life she has been a wonderful companion. She is so full of faith and devotion to this work that she has been an inspiration to me, and I think it is only fair to say that I feel she has done an excellent work in presiding over the Relief Society there in the British Mission.

May God bless you, my brethren and sisters, bless all the missionaries throughout the world, and cause that his Spirit may ever attend them in their labors is my humble prayer in the name of Jesus Christ. Amen.

President David O. McKay:

Stayner Richards, whom you have just sustained as an Assistant to the Twelve, has just concluded speaking. We shall hear from Elder Christiansen this afternoon, or sometime later.

It is suggested that we sing: "Praise to the Man Who Communed With Jehovah."

The closing prayer will be offered by Elder James P. Jensen, formerly president of the East Central States Mission, afer which this conference will stand adjourned until two o'clock this afternoon. The proceedings of that session will be broadcast over KSL at Salt Lake City, and, by arrangement through KSL, over the other stations named at the beginning of the Friday morning session.

Important messages and calls coming to us for persons supposed to be in attendance at the conference will be broadcast at the dismis-

sal of the meeting over the loud speaking system on the grounds, and similar messages coming in will likewise be broadcast at the close of each general session of this conference without further notice.

The singing for this session has been furnished by the congregation, as you know, Brother Cornwall conducting, and Brother Alexander Schreiner at the organ.

We will all join in singing (we will remain seated): Praise to the Man Who Communed With Jehovah."

Singing by the congregation, "Praise to the Man Who Communed With Jehovah."

James P. Jensen, formerly president of the East Central States Mission, offered the benediction.

Conference adjourned until 2 o'clock p.m.

SECOND DAY

AFTERNOON MEETING

President David O. McKay, who conducted the services at the Saturday afternoon session of Conference, opened the meeting promptly at 2 o'clock.

President David O. McKay:

To the audience listening in over the radio we are pleased to announce that this session of the One Hundred Twenty-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints is being held in the Tabernacle on Temple Square in Salt Lake City. These services, as all general sessions of the conference, are broadcast in the Assembly Hall and in Barratt Hall over a loud-speaking system, and by television. The proceedings are also broadcast over KSL of Salt Lake City and by arrangement through KSL over the stations named in the first session of the conference.

This session will be televised also over KSL television station, channel 5.

The singing will be by the congregation, with Richard P. Condie, assistant conductor of the Tabernacle Choir, conducting, and Roy M. Darley, assistant organist, is at the organ.

We shall begin the services by the congregation singing: "High On The Mountain Top."

The opening prayer will be offered by Brother Walter Miller, formerly president of the Western Canadian Mission. We will remain seated as we sing.

The congregation sang the hymn, "High on the Mountain Top."

Elder Walter Miller, formerly President of the Western Canadian Mission, offered the opening prayer.

President David O. McKay:

All please join now in singing: "Do What Is Right." We shall be pleased to have any groups and individuals who are listening in join with us.

Singing by the congregation, "Do What Is Right."

President David O. McKay:

Our first speaker this afternoon will be Elder ElRay L. Christiansen, president of the Logan Temple, president of the East Cache Stake, and sustained this morning as an Assistant to the Twelve. Brother Christiansen will be followed by Brother John Longden.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve

My brothers and sisters: In spite of the many kindly and sincere words of commendation and confidence that have been spoken to me in the past two hours, I stand before you in the depths of humility, and with fear and trembling do I accept this calling that has come to me at this time. Never once have I thought that such a great assignment would ever be given to me, but I can assure you that inasmuch as it has come through the proper authority, I shall do my utmost to do honor to the position and to the work that I am assigned, and to this great Church, and to serve the Lord and you people with all my heart and strength.

Willingness to Serve

Long ago, I promised the Lord that I stood ready to give or to do anything and all things which he would ask of me through his servants. I have tried to do that, and again I commit myself, in your presence, to that course in life.

I have never yet been up against a task that was difficult for me but what I have found the immediate and sustaining support of my wonderful wife, and along with that, the encouragement of my children. That support has been one of the most helpful, strengthening influences that has come to me in my life. With their help, and with the help of the Lord we have gone along and done our best.

I remember one time, a few years ago, I was asked if I would serve as the first counselor in the presidency of the East Cache Stake. I already had what I thought was all I could do. I was

given about an hour to decide whether I would or would not accept the call. I was debating it seriously, although I knew in my heart that I couldn't refuse. My son, my only son, was at home; (my daughters were not at home), and after conferring with my wife about it, I decided to call him from his room and tell him what had happened and see what he might say. I said, "John, they have asked me to become first counselor in the presidency of this stake."

Before I could ask his opinion he said, "Well, you're going to take it, aren't you?" And so I hesitated no longer. How I appreciate that! Now that this call has come, I am sure that my family will help me to become composed and to do my duty.

I have wondered just how long this stupor lasts when one is called into these positions. I have felt as if I were in a daze, and it doesn't seem to leave quickly, either.

Love for General Authorities

I have learned to love these brethren, the General Authorities of the Church, and I have tried to sustain them, and I here pledge that I shall sustain them continually in their work. Some of them toured the mission with us. We were "greenhorns" at the work, but the comfort and encouragement and assurance from these wonderful men I shall never forget.

We sang with them as we journeyed and talked with them intimately. They pointed out needful and useful things that we might do, commended us on the few that we had done, but the confidence they inspired and instilled into us was most helpful and heartening. I can never forget that! Then the association now and again in the transacting of the business that I have had to do with the other brethren; their coming into our stakes; the kindness and the wisdom that they show is beyond compare.

I am sure that they will yet be patient with me, and tolerant and helpful. I beg this of them, along with the help of my family which I may well expect. And, I still can look to my Father in heaven for added support, and be assured that as he has always done, he will continue to strengthen and help me in the work that I am to do in his Church and kingdom.

I like that song we sang this morning, "I'll strengthen thee, help thee, and cause thee to stand, upheld by my righteous, omnipotent hand." I am sure that help will be forthcoming.

Testimony

Brethren, and sisters, I have a testimony of this gospel. Were it not so, I would not accept these assignments. I know that God lives; that Jesus is the Christ, and that Joseph Smith was the instrument in his hands to restore to the earth the gospel, the power of

the priesthood in the last days for the last time. There is no doubt about this in my mind, and I testify to you that it is so.

I realize that this testimony, in order to be sincere and genuine, and any testimony which we declare, should be accompanied by good works and by serving our Father in heaven; by doing his will and keeping his commandments, otherwise it is merely as sounding brass.

Two passages of scripture have helped me greatly as I have come along through life. When I first read them, they made an impression upon me.

> Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (D. & C. 6:7.)

That helped me.

And the other one which has helped me to dedicate my time as needed is found in the 103rd section of the Doctrine and Covenants and reads:

> Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again.
>
> And whoso is not willing to lay down his life for my sake is not my disciple. (*Ibid.*, 103:27-28.)

I hope I shall never falter in my determination to serve him, for I love the Lord with all my heart.

Stake Work

There are things that I would like to have finished that we have begun in our stake. We have a 372-acre farm as a stake welfare project, and I, along with my brethren, have had a great deal of satisfaction out on that farm this summer, working hard and seeing these buildings being erected and equipped to carry on our dairy project. It has been a great thrill to be out there with the brethren and enjoy the fellowship and the association that come under those conditions.

We have some little cards that we have the brethren fill out at the end of each day's work showing the amount of time they spend and the type of work they do. I looked over some of those cards one day and found one of the young elders, who was out there for the first time, had been digging a trench part of the day and running cement the other part. Opposite the question as to the nature of the work done, he wrote in big letters, "Hard." Well, it has been just that, but it has been enjoyable.

I know that this farm and the other affairs will be in good hands because I have had wonderful help in the association of my counselors, the high council and the bishoprics of the wards,—and the brethren of the priesthood. It has been an inspiration. The work

will go on, and I will watch it with great eagerness and with great interest.

My work in directing the affairs of the Logan Temple has been most satisfying and enjoyable. The devotion of those who serve there is commendable and praiseworthy.

I must not speak longer, but I pray God to bless you, my brothers and sisters, that we may be faithful and be counted among those who would, if necessary, give our all for his sake as he has given his for our sake, and that I may so be ready, I pray. And I ask you, my friends and associates who know me so well and know my limitations as I know them, to help me and to pray for me. I need your prayers. May God bless us to be faithful and true, I ask in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Brother ElRay L. Christiansen, who was sustained this morning as an Assistant to the Twelve.

Brother John Longden, who has served as bishop, high councilman, member of the General Welfare Committee, and sustained this morning as an Assistant to the Twelve, will now speak to us. He will be followed by Eldred G. Smith, Patriarch to the Church.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve

I am still surprised, amazed, and shocked at the glorious honor that has come to me. I assure you that I am most humble in accepting this responsibility. The experience of the last seventeen or eighteen hours I would not trade for anything of a monetary value.

President McKay called me to his home last evening, pulled up a chair next to me, took my hand and looked me in the eyes; there was a chill went up my spine. It was a warm chill, that I shall never forget, and I have been impressed since with the thought that if each member of the Church could have such an experience as I had last evening, he would gain strength and a support the like of which he has never experienced.

Vote of Confidence

It is consoling to know you have the vote of confidence of the membership of the Church assembled here. I am reminded of a story of a man who was running for the Senate in one of the states recently. He had made what he thought was an excellent speech, after which one who was in the audience came up and shook his fist in his face and said, "I wouldn't vote for you if you were Saint Peter." The would-be senator said in return, "If I

were Saint Peter, I wouldn't need your vote because you wouldn't be in my district."

I am grateful that I am in your district, brothers and sisters, and that I have had the privilege for about a year and a half of coming into some of the stakes and partaking of your spirit and fine hospitality and kindness. This gives me strength to face the task ahead.

If my life is of no value to my friends, I assure you that it is of no value to me. Sister Longden and I have said many times, that we would like to die with our boots on in the service of the Lord.

Testimony

I have a testimony of this gospel, that it is the gospel of Jesus Christ, that his Church is restored to the earth in its fulness. I am grateful for that testimony. I am grateful for faith in a divine, living, personal God. I am grateful for faith in the divine mission of Jesus Christ. I am grateful for faith that his gospel has been restored in its fulness. I am grateful for faith in the divine mission of the Prophet Joseph Smith.

And most of all I am grateful that there is a spirit burning within me that tells me that these men whom we have sustained today are our leaders; that they are divine; they are men chosen of our Heavenly Father through his Son Jesus Christ to lead us in this the Dispensation of the Fulness of Times, and that they lead us with love and kindness. I bear you witness and testimony that if we will do the things that these men whom we have sustained counsel us in, we will have no need to fear.

Gratitude for Blessings

I am grateful for a loving wife, one who has overlooked my shortcomings, errors, and mistakes, and has been most patient with me now for twenty-seven years. I am grateful for two lovely daughters that we have been permitted to rear thus far, one who three days ago bore a son. I am grateful for these blessings.

Everything I have I owe to this Church. How grateful I am that the missionaries came and sought out my parents in England some sixty years ago, and that they listened to their warning voice.

Let the Spirit of the Savior be in our hearts whether we are working in the shop, or whether we are in school. You young people need not be ashamed of the gospel of Jesus Christ. I don't care what you might be doing by way of earning your livelihood. As you testify of his goodness, he verily will bless you. And so I realize as I stand before you today that in and of myself I could accomplish nothing, but I understand the scriptures, and I believe it was the Savior speaking to Nephi when he said he would not command anything of his children unless he prepared the way and

made it possible for them to accomplish those things. I have faith in that teaching of the Savior. I know with your help, with your love, with your prayers and faith that I will be able to accomplish the bit which I have been called upon to fulfill.

May God's choice blessings be upon us, may we have the spirit of love in our homes as we were exhorted this morning.

Experience at School

I recall a glorious experience just a few months ago in taking a group of young junior high school students to the deaf and dumb school in Ogden. It was a thrilling experience to see a patient teacher with children seven and eight years of age who could not hear and could not speak, yet with the aid of the child's hand upon the teacher's throat, a mirror in front of them, and with an arm around that child, she was able through the vibrations to teach some sentences. They were these (a lesson to the world in this time of turmoil and confusion): "I love God," "I love father." "I love mother." "I love my neighbor." To me that was the action of the commandment of Jesus Christ in very deed.

May we have this love in our hearts as we go back into our wards and into our stakes, I humbly pray, as I bear my testimony to you with all sincerity and humility that this is the Church of Jesus Christ, and I do it in his name. Amen.

President David O. McKay:

He to whom we have just listened is John Longden, who this morning was sustained as an Assistant to the Twelve.

We sustained also Brother George Q. Morris who is presiding over the Eastern States Mission, whom we consulted yesterday, and who has willingly accepted, saying in words, "Whatever you Brethren wish me to do, that I gladly and willingly will do my best to do."

We shall now listen to Eldred G. Smith, Patriarch to the Church, who will be followed by Spencer W. Kimball, a member of the Council of the Twelve.

ELDER ELDRED G. SMITH

Patriarch to the Church

It is truly a privilege and honor to be here and partake of the spirit and influence of this occasion. I pray that the Spirit of the Lord will be with me while I occupy this time. I want to acknowledge my gratitude for the prayer that was offered in my behalf and in behalf of the other patriarchs at the opening of this conference. I rejoice in the spirit of this conference and in the influence that radiates from such gatherings. I appreciate the privilege of being in the presence of the General Authorities and such a multitude of the priesthood and Saints. Truly, this is a happy people, and

why shouldn't we be happy? We possess the greatest knowledge given to man—the knowledge of the gospel. Then the greatest happiness comes from our efforts to give it to others.

Henry Thoreau wrote:

> It is something to be able to paint a particular picture, or to carve a statue and to so make a few objects beautiful, but it is far more glorious to carve and paint the very atmosphere and medium through which we look—to affect the quality of the day. That is the highest of arts.

The Art of Living

Thoreau is trying to remind us that great art is not restricted to painting, music, sculpture, and writing. There is an art to living, too. Who of all people are better prepared to affect the quality of the day for others than are the members of the Church of Jesus Christ. The art of living should be at its best among the Latter-day Saints. One must first have his own house in order. He must first live the gospel himself; then he can affect the quality of the day for others.

What can bring greater joy to man than a knowledge of the gospel of Jesus Christ, to know that God lives and that Jesus is the Christ, the Son of the Living God, to know the plan of salvation, and to know that he has an opportunity to follow that plan and receive salvation—yes, even exaltation. Then take that knowledge and give it to others, paint the atmosphere and medium through which they look.

It thrills me to see the faces of converts to the Church fill with joy when they tell me their experiences through which they joined the Church, to see the reverence paid to those missionaries who brought them the gospel; how they, too, know that God lives and that Jesus is the Christ; and that his gospel has been restored to the earth. Those missionaries were the greatest artists.

Such art is not confined to the ordained missionaries. Every member of the Church can so live as to change the atmosphere around him for the benefit of others. Teach the principles of the gospel through your very deeds, acts of kindness; be sincere in your religion and live it strictly, that through your deeds others shall follow.

Said the Savior,

> Ye are the light of the world. A city that is set on an hill cannot be hid.
>
> Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
>
> Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:14-16.)

Christ was speaking to his disciples in that greatest of all sermons, the Sermon on the Mount, when he gave this commandment. It was to those same disciples that Jesus had explained the gospel

plan in all its fulness. They had listened to him, talked to him, come under the influence of his divine personality. They had witnessed the miracles he had performed, so because of their greater knowledge and their great privileges theirs was the responsibility to let their light so shine before men that others might see their good works and glorify their Father, which is in heaven.

Exemplars of Righteousness

Today, my brothers and sisters, that command is directed to us. We have received a light and knowledge that was given to the disciples of old. It is our responsibility to let our light so shine until it really reaches the ends of the earth.

If each individual member of this entire Church would sincerely strive to do his or her best, just think what might be accomplished. We can spread gloom around us, we can spread good cheer, or we can be such an example of righteousness that others will want to follow the pattern of our lives. A chain reaction goes on that is endless in its effects. When a knowledge of the divinity of the gospel is given to you, you can pass it on to others. If you are living the gospel, they will hear your testimony. Remember the saying: "How can I hear what you are saying, when what you are is ringing so loudly in my ears?"

Power in Testimonies

Live the gospel first, then teach it to others. Declare your testimony to others on every occasion. There is a power in bearing your testimony.

I remember an occasion in the mission field in Germany, when I had been tracting. I was getting a bit discouraged, having met nothing but passive attention. After climbing some stairs I knocked on a door, and a large man opened it and with a very gruff attitude greeted me. I gave him my brief message, as we did in those days in presenting a tract at the door; he turned and picked up a handful of leaflets off the table near the door and shook them in my face and declared to me that I was the fifth person who had been to his door that day with just such leaflets. He was a large man and very rough in his approach. I expected any moment that I might be thrown down the stairs, but he declared that none of us knew that we had the gospel. He said, "You all say that it is true; this is the way; you all say that. None of you know."

I met the challenge, and I stood straight before him and looked him square in the eyes, and I bore my testimony to him that I knew that this is the gospel of Jesus Christ and the only method by which he could gain salvation, and I went on at some length bearing my testimony to this man. Afterward I was surprised at the fluency of my speech because I had not been in Germany very long, I did not understand the language very well, but when I had finished, he

had changed his tone entirely and very humbly begged my pardon and promised to read the tract, which I am sure he did.

I am sure that as we bear our testimonies in our sacrament meetings, that same effect goes out to others and assists others in strengthening their testimonies. And as we have heard testimonies here in this conference, they are a strengthening power to all of us. It was the strengthening power of their testimonies of the divinity of the gospel that was the motivating power to the pioneers in their trek across the plains; it gave them the courage to face the hardships and trials of that long journey.

A testimony is more than a mathematical calculation. It is more than the result of a given experience. As a young man enumerated a number of experiences in the process of his conversion, after each experience he said, "That was not what converted me." Again, "And that was not what converted me." It was the accumulation of many experiences with sincerity and prayer which put him in tune to the promptings of the Holy Ghost. And so it is with me and all others who have a testimony. The Spirit testifies from within.

The Spirit Within

Yes, I have had many experiences in the mission field and at home of healings, the blind made to see, the evil spirits rebuked, but the testimony of the divinity of the gospel comes not alone from these experiences but from the spirit within, which testifies of God and that he lives, that Jesus is the Christ, and that he has established his gospel in the earth, with the full power of the priesthood through which all the ordinances unto salvation and exaltation may be performed.

That knowledge burns within me, and even though Satan has tried to take it from me, he has not succeeded and never shall, for I know this is the gospel of Jesus Christ, the power unto salvation, the light and life of the world. I know that President David O. McKay has been chosen of God to lead this people in this day. I sustain him and his Counselors and all the other General Authorities, and I pray God's blessings upon them.

May the Lord bless each of us with a burning testimony of the divinity of this gospel, and may the Lord help us to extend it to others that they too may receive the joy and blessings of the gospel, that the earth may speedily be prepared for his coming. May we all carry with us from this conference a renewed determination to go forth proclaiming his gospel in deed and in precept is my prayer in the name of Jesus Christ. Amen.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve

My beloved brethren and sisters, I want to assure you today of my humility and my desire to say something which will be helpful.

I assure you also of my loyalty, my love for, and my faith in the prophet, seer, and revelator, President David O. McKay, and his Counselors.

As the statistics were read this morning of the growth of the Church, the thought came to me that perhaps our beloved President George Albert Smith, President Heber J. Grant, President Joseph F. Smith, all of whom I knew personally, and those others who have presided in this Tabernacle and over this Church, would be gratified to see the tremendous development in the Church. We hope that the spiritual growth has kept pace.

New Church Officers

Today we have sustained some new men in official positions as General Authorities of the Church. Having known each of these men, my heart is filled with gratitude to have them close to us. I have watched Brother Longden grow these past eight years since I met him first. I have been in Brother Stayner Richards' stake and have seen the precision with which his work was carried on. With Brother Moyle I helped to install Brother ElRay Christiansen as president of the East Cache Stake over which he now presides, and there I came in contact with a man of God, one whose love for his Heavenly Father was unsurpassed. It was my privilege just very recently to spend a week with President George Q. Morris in the Eastern States. I had never had the privilege of getting intimately acquainted with him before, but this week convinced me that he is one of God's great servants. And so I am grateful for these four men who are going to be associated with us a little closer than they have been in the past, and I am sure you people will be inspired by them. For a decade Brother Romney has been growing ever closer to his Maker. He has served faithfully; he has proved himself; he has stood the test and measured up. I am grateful to have Brother Marion Romney as one of our Council, and I shall fully sustain him.

As I think of the calling of these brethren, I am reminded of the statement made by the Savior in the ninth chapter of Luke, in which he says,

> And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.
>
> And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.
>
> And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.
>
> Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.
>
> And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.
>
> And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. (Luke 9:57-62.)

Five men today have put their hands firmly on the plow, never

to turn back. They have been willing to make adjustments, whatever is required, and the adjustments will not be few. They do not fear sacrifice. And so it is with the members of the Church to a greater or lesser extent.

"Prove Them Herewith"

Before we came into the world, the Lord said to us and to the great multitude,

> . . . we will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Abraham 3:24-25.)

I believe it was from this very pulpit that my grandfather presented a sermon in which he said, "The test, the *test,* the TEST is coming." Well, the test is here. The test has always been here. We came into the world as a test. All the way down the line there are adjustments to make. There are sins to overcome. There is much to learn. There are weaknesses above which we must rise. We must gain self-mastery, become righteous, and attain *unto* perfection.

In the early days of the ministry of the Savior, he gave to us in a great sermon:

> And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.
> And whosoever shall compel thee to go a mile, go with him twain. (Matt. 5:40-41.)

And he says a little later,

> . . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
> That ye may be the children of your Father which is in heaven:
> . . . For if ye love them which love you, what reward have ye? do not even the publicans the same?
> Be ye therefore perfect, even as your Father which is in heaven is perfect. (*Ibid.,* 5:44-46, 48.)

Spirit Giveth Life

The letter killeth and the spirit giveth life, and in all of our activities we should remember that.

Brother Romney spoke of the beautiful life of the Savior, his life of sacrifice. I wonder as we go into our testimony meetings if we ponder on the atonement and his sacrifice. The letter killeth, but the spirit giveth life. Do we take the bread and the water in remembrance of the body, the flesh and the blood of our Lord Jesus Christ, or do we just take bread and water?

When we pray to our Heavenly Father, do we follow routine procedures and pray a prayer of words or do we pray unto the

Lord with all our hearts and souls? The letter killeth, and the spirit giveth life. Just this week a young woman said to me that she had been praying for light and for the solution to some of her problems, but though she had uttered many prayers she felt that her petitions had not gone higher than the ceiling.

And with the other principles of the gospel—are we sincere and devout? Do we pay our tithes with a great devotion—with a gratitude for the privilege, or do we pay as a matter of fact and through routine, or because we feel under pressure? It is my candid opinion that the Lord does not need the tithes we pay. Certainly he puts them to beneficial use, in the erection of chapels, temples, in missionary work, in educational endeavors, but the Lord could find other ways and means to finance his program without the tithes. It is you and I who are blessed when we pay the tithes. We have obeyed a principle; we have mastered our desires; we have obeyed a commandment without necessarily knowing fully why. You will remember that the angel said to Adam, "Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me." (P. of G. P., Moses 5:6.) Adam was a man of God with a great faith, and he continued to offer sacrifices unto the Lord because it had been commanded, even though he did not fully understand why, and even though it meant a considerable financial sacrifice to him. Why did he offer sacrifices—because it was a commandment of his Heavenly Father. He had been told to perform this act by one whom he knew to be his God. He had absolute faith and confidence that blessings would come through such obedience, and he did not hesitate. After he had lived the law, then came the understanding, for the miracle follows the faith rather than faith the miracle. The angel explained to him that it was to keep him in constant memory of the coming of the Christ who would save the world, and exalt those of the people who would live the commandments.

Had Adam waited until he could have fully understood and rationalized the program, perhaps in the meantime his family would have fallen away from the truth, and he himself might have lost his faith. He needed something tangible—a constant sacrifice—to help him to remember the coming of the Savior at a later time. And so we partake of the sacrament to remind us of the sacrifice that the Savior did make, and now we may pay our tithes which will be a constant reminder to us of the promises and the requirements of our Heavenly Father. So each time we pay our tithes it is a personal sacrifice and brings with it a blessing in faith and closeness to our Heavenly Father.

The Word of Wisdom

Frequently I hear people talk about the Word of Wisdom and emphasize the fact that it will increase the period of their lives if

they observe it strictly. I, also, believe that it is the Lord's law of health and that it will extend our lives and will give us better health while we live. But that is not the reason I obey the law of the Word of Wisdom, and I wish to digress to emphasize again that the Word of Wisdom is a law. From this very pulpit it has been declared by prophets of God to be a law—not just a suggestion.

President Francis M. Lyman, in the April 1908 general conference said:

> . . . I believe the time is ripe for the Latter-day Saints, particularly, to place themselves in accord with this revelation, the Word of Wisdom, which was given in the beginning by the Prophet Joseph as a Word of Wisdom, with promises which are very precious. In the beginning, it was not laid down as a strict commandment. I do not know whether or not the Lord took into account the fact that our forefathers, and our fathers had been so used to many things forbidden in the Word of Wisdom that it might be difficult for them to order their lives in harmony with those requirements: so we were given perhaps thirty to forty years of training and experience before the Lord announced, through his servant the Prophet Brigham Young, that the Word of Wisdom has now become a commandment of the Lord. President Young laid it down very strictly and exactly from this stand that from that time henceforth the Word of Wisdom is a commandment from the Lord, and all Latter-day Saints are required to observe it. (*Conference Report,* April 1908, 14-15.)

The Lord has insisted upon our refraining from the use of liquor, tobacco, and tea and coffee. I am sure that such abstinence will increase the length of our lives and increase the vigor of our lives. But I am sure that a deeper value comes from the observance of the Word of Wisdom than the mere length of life, for after all we must finally all pass away. The time will come when our bodies and spirits are separated, and our bodies will be laid in Mother Earth to go through the regular process, and though we do wish to continue our mortal existence as long as we can consistently, I am confident that there are greater blessings which will come to us than the strictly physical.

Obedience Brings Blessings

When I refrain from the use of these forbidden things, I am obeying my Heavenly Father, and whether or not I understand the purpose I will still receive the blessing. The Lord has promised to all of us who obey his commandments and live his statutes that all that he has is ours. The living of the Word of Wisdom is a test. Perhaps he chose to make a part of this test those things which would be universally used and would take character and courage and strength to leave alone. It was given as a principle and " . . . adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints." (D. & C. 89:3.) If one obeys the Word of Wisdom only because of the physical, perhaps it is of the letter. But if he can stand the test and prove himself, that he will obey the commands of God, then it is of the spirit, and

he will reap rich blessings. There may be other things which are destructive to the body, but since the Lord through his prophets has specifically mentioned certain items, then these we must refrain from using. Should the Lord later include in the Word of Wisdom any other things which are difficult, we will also obey them.

Law of the Fast

The law of the fast is another test. If we merely go without food to supply welfare funds, it is much of the letter, but in real fasting, for spiritual blessings, come self-mastery and increased spirituality.

In the fourteenth chapter of Luke the Lord says,

> . . . When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.
>
> But when thou makest a feast, call the poor, the maimed, the lame, the blind:
>
> And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. (Luke 14:12-14.)

Are we interested in what we can get or are we interested in what we can give? The Savior's life was one of unselfish service. The Savior's doctrine and gospel is one of selflessness. Are we interested in the glamorous and in the spectacular? Is our Church service like the prayer of the Pharisee or like the Publican? You will remember the Savior gave us the parable,

> Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
>
> The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.
>
> I fast twice in the week, I give tithes of all that I possess.
>
> And the publican, standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner.
>
> I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (*Ibid.*, 18:10-14.)

The Mansion

In his booklet *The Mansion,** Henry Van Dyke gives us a most interesting picture of the type of man who prays for show and for his great words, who makes his gifts where they will bring him personal return, who serves himself first and his neighbor as a convenience to himself. His story is of one John Weightman who lived in a large stone house which carried the air of calm and reserved opulence. Like his house he was a self-made man, firm, solid, success-

*See Henry Van Dyke *The Mansion*, pp. 16-23, 55ff., 57-59.

ful. The stern architecture of his home was symbolical of his social position, religious doctrine, and business creed. He gave generously to established charities. There were foundations which he established. He gave his family luxuries, trips, court presentations, seasons on the Riviera. His name was known and respected far and wide. Over a hundred million dollars had sat around his table at banquets.

Weightman had expressed to his critical son, "I have never made a single dollar that the courts would not uphold, at least in the long run, and yet my affairs have prospered. Not one of my charities but has brought me in a good return, either in the increase of influence, the building up of credit, or the association with substantial people. Of course, you have to be careful how you give to secure the best results. No indiscriminate giving, no pennies in beggars' hats."

His check in the collection plate was far more valuable to him than an equal amount in cash would have been. He identified himself with all public drives and reminded his son, "You will learn, my boy, that it is wisdom to put your gifts where they can be identified and do you good also."

His son would have him assist a sick man whose business was failing, but the father said, "Give him a few hundred, but don't overwork your gratitude. All you'll get from him will be a letter of thanks. Don't get sentimental. Religion is not a matter of sentiment, but principle."

When the son had left, John Weightman sat alone in his carved chair feeling strangely old and dull. On the library table were clippings praising him for his benevolence. One editor called them the "Weightman Charities." There were hospitals he had endowed, schools he had helped, community enterprises which he had fostered. His son's denunciation had caused him to think. Could he be wrong in his philosophy of life? He sat at the table; the opened Bible lay before him. His eyes fell upon the words, "Lay not up for yourselves treasures upon earth . . ." then sleepily, heavily, he tried to fix his mind upon it. He read further, " . . . but lay up for yourselves treasures in heaven. . . . " The book seemed to float away—the light vanished. Could this be death? The thought came quietly, irresistibly. He sank to the table and slipped into the blank unknown.

His life seemed to be returning to him after a blank interval, and Mr. Weightman found himself in a strange land traversing paths and meeting friendly groups clothed in white, among whom he recognized the old village doctor, a plain, hard-working, self-sacrificing man. Another one he recognized was a poor bookkeeper who had slaved through the years to care for a crippled daughter while the mother was in an institution for the insane. This also had been a life of sacrifice. He saw a widow who had labored long and with much sacrifice for her children; a schoolmaster who had devoted

himself to the training of youth, and many others with joyful countenances and light steps—all these people seemed to be going to the Eternal City to possess their mansions.

As the stream of people came to the Holy City, a robed personage welcomed them. "Come in, your mansions are ready." One by one the individuals left the party and entered the mansions which were prepared for them. There was evidence of surprised joy, as though their buildings were lovelier than they had expected. From within came sweet voices of welcome, low laughter, and sweet songs.

The largest mansion and the most beautiful of them all was pointed out to the doctor as his, and John Weightman was left alone with the guide.

"Where do you wish to go?" asked the guide. And Weightman recounted his many charities, his gifts, and his endowments, and when the guide stopped before a rude hut, small as the shepherd's shelter, apparently made of discarded scraps and cast-off materials, the earth-man was shocked! Surely there must be a mistake! He renamed the many things he had done for schools and churches and hospitals, and the angel-guide said, "We have saved and used everything you sent to us—this is the mansion prepared for you. All the things you did on earth—many of them were good—but verily you have had your reward for them. Would you be paid twice? The good you accomplished in the world counted where you counted it, but it does not belong here."

The deep, searching, flaming look of the guide seemed to strip John Weightman naked and withered him as he winced and cried brokenly, "Tell me, then, if my life has been of such little worth, how came I here at all?"

"Through the mercy of the King," it came softly.

"Then how have I earned it?" John asked.

"It was not earned—it was—given. *Only that good which is done for the love of duty, only those plans in which the welfare of others is the master-thought, only those labors in which the sacrifice is greater than the reward, only those gifts in which the giver forgets himself.* Was there nothing like that in your life?"

"Nothing," he sighed. "If so, they were few, and I have long ago forgotten them."

The guide smiled gently, "These are the things that the King never forgets; and because there were a few of them in your life, you have a little place here."

* * * * *

"John Weightman's numbness prickled into normalcy. Bodily weariness and lassitude weighted upon him, but he was calm, resolute, and light of heart. What had happened to him he knew not. But this he knew—great truths had been forced into his consciousness."

This man Weightman, like many of the moderns, forgot the admonition of the Lord when he said:

> But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. (Matt. 6:3-4.)

They also forget that the Lord said:

> And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. (Matt. 6:5.)

They forget also that the Lord said again:

> Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. (*Ibid.,* 6:16.)

Gratitude for Unselfishness

I am grateful that all through this great Church there are many people who live unselfishly, who pray in the quiet of their homes, who are far more interested in paying their tithes, of which no one knows except their bishop, than they are to pay large contributions which may be heralded far and wide. I am grateful that there are numerous people in this Church who go quietly week after week to attend their meetings; worship the Lord in their assemblies; bear testimony in their fast meetings; serve faithfully as ward teachers, stake missionaries, or in the auxiliaries or priesthood quorums without glamor, without praise, without public notice.

God bless us, brothers and sisters, that we may "seek *first* the kingdom," that we may forget all else, and that we may project ourselves out of ourselves into the great world of service to our fellow men, realizing that after all, the two great commandments which the Lord gave to us did this very thing. He did not mention ourselves, he mentioned others. He said,

> . . . thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; . . . love thy neighbor as thyself. (Mark 12:30-31.)

All of this is service to others—love of others, not love of nor service to ourselves. May the Lord bless us that we may be unselfish in this kingdom, give of ourselves generously that we may live by the spirit rather than by the letter, that we may continue to rear large families, training them in righteousness to the end. And all this I pray in the name of Jesus Christ. Amen.

The congregation arose and sang the hymn, "Come, O Thou King of Kings."

ELDER OSCAR A. KIRKHAM

Of the First Council of Seventy

I sincerely pray that I may enjoy the blessings of the Lord as I speak to you.

George Q. Morris

For years I labored at the side of Brother George Q. Morris, the absent member of the newly sustained brethren, Assistants to the Twelve. He truly is a noble man, a devoted man.

I would like to pay a tribute to Brother Morris. Some time ago I visited a university in the South. In the great rotunda of that university was the statue of a man, but at the base of it no name was carved. All that was said was, "A Southern Gentleman," and on the wall on a bronze plaque were these words: "Robert E. Lee, on leaving the battlefield lighted from his horse and gave help to a Union soldier." I think of George Q. Morris as a Latter-day Saint gentleman, one of the very finest men that I have ever met. Thank God for the contribution of his fineness, his sturdy testimony, and his helpfulness.

In the Thirteenth Article of Faith we find, "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." Where you find truth, there you find part of Mormonism; we seek after it.

World Jamboree of Boy Scouts

I am humbly grateful for a great privilege that came to me during this last summer, when the First Presidency of the Church allowed me to fill an assignment and sustained me in it with their blessing. I attended the World Jamboree of Boy Scouts. I want to say a few words about it, for I sincerely feel that it has in it hope; it has in it great purpose.

Seventeen thousand youth of the world came to camp at Bad Ischl, Osterreich, far away in a lovely valley in the heart of the Austrian mountains. They came from forty-seven nations of the world—seventeen thousand of them. It was truly a world gathering of youth.

Men are looking everywhere—serious and thoughtful men—to see if there isn't something positive to tie to, and as has been the history of youth through the ages, men of great responsibility have always looked to them for help. Yes, I love to think that it was a twelve-year-old boy who was in the temple, challenging the wise men. I love to think that it was a boy, kneeling at the sacred Grove, whom God heard and through whom he brought in this dispensation of his glorious gospel.

It was wonderful to see these chaps come from all over the world with their color, their enthusiasm, their desire to meet their

fellows from everywhere. The leadership of this gathering had put into it very serious purpose. They tried to fasten the ideals that they wanted to establish around three great words—friendship, brotherhood, spirituality.

Friendship and Brotherhood

For an expression of friendship Austria lighted on seven of her highest peaks fires of friendship. No meals were eaten without boys of other lands being present. Somewhere in the group at their campfires were lads that had been invited from other countries.

When the closing exercises of this great gathering of youth came, we were invited not to go with our own but to find a new friend. That night I took to the campfire a dark-skinned man from Pakistan and a man from Denmark. We watched the dying embers of a great campfire fade away, then from a high tower we heard a voice saying, "Soon you will be back to your homes again. Do not forget you have made new friends; you have found new brothers."

Then, when bands were playing, and finally when prayers were offered, out from that high tower there flew four hundred homing pigeons, and all of them circled the tower and then flew back again to their homelands. Austria tried to say, "So you must go back with love in your heart from this camp to those dear to you, and may God help you to take the message to all of friendship, brotherhood, and spirituality."

Spirituality

Spirituality came in the great religious services of the churches of the world. The cardinal of Vienna came and gave mass to thousands of boys. The archbishop of Austria came and gave his blessing to Protestant boys. A Jewish rabbi from Jerusalem stimulated the hearts of the children of Israel. These boys had, just a few days prior, been to a sacred spot where sixty thousand Jews had been killed during the recent war.

Latter-day Saint Gathering

May I humbly say that the small band of Latter-day Saint youth and friends rallied, after these larger gatherings to a quiet spot in the forest. We heard the story from two Vienna mothers who said, "When you get home, tell your brothers that we are so grateful they brought us the gospel of Jesus Christ, for when the trials were very difficult, then the gospel gave us strength." These mothers lived only a few miles away from the Iron Curtain. A brother from West Germany said, "We are building twelve new meetinghouses. Do not forget us in your prayers. We have not lost our faith." A new building place for a Latter-day Saint chapel has been purchased near Vienna in the American quarters.

A man one day said to me, on the ship going over, "Kirkham, I want to know something. Today, I was deeply impressed. I saw two of your boys kneeling when you had your sacrament service, and they blessed the sacrament, and asked the Lord, as they renewed their covenants, to help them to keep his commandments. Won't you sit down and tell me more about this? These youth have definitely stimulated me."

A thousand doors are open. Brethren and sisters, everywhere the world is hungry for the word of God. The call has gone forth. Rally to that call. I love the testimony of Heber C. Kimball. When the Prophet went down the aisle in the Kirtland Temple and said to him, "Heber, the Lord wants you to open up the mission in England," he replied: "Oh, but my tongue is stammering. My family is in want." But he went, and fifteen hundred were baptized in the first eight months by Heber C. Kimball.

Brethren and sisters, in all humility, and with a deep prayer in my heart because of this lovely experience, I know the world is now awaiting the word of God—Answer the call.

God be with us as we bring this glorious message to the children of the earth, that the blessings we enjoy may be theirs also, I humbly pray in the name of Jesus Christ. Amen.

ELDER ALMA SONNE

Assistant to the Council of the Twelve

My brethren and sisters, something over a year ago when Sister Sonne and I boarded the great ocean liner to return to our homes from Europe, the news was flashed to the passengers that Harry Lauder, the Scotch comedian, had just died. We read in the paper the next day something about Mr. Lauder. I recall now that he lost his only son in the Battle of the Marne in World War I.

Lauder was heartbroken. He was inconsolable, and he grieved much. After a week or two he received word from the military authorities that he might visit the graveside of his boy, buried over in France. Thereupon, with some of his friends, Harry Lauder crossed the channel and went to the cemetery where his son lay buried beneath the sod of France.

The little group with Mr. Lauder stood around the graveside. Someone in the group said in a whisper, "I wonder if God weeps when such laddies fall?"

Harry Lauder stepped forward. He looked down at the grave of his boy and said to those assembled there, "When a man has been struck as I have, there are three roads open to him. One road leads to depravity and drink. Another road leads to despair and suicide. A third road leads to God. I am determined at this moment to take the road that leads to God."

He forgot all about his commercial engagements; and he volunteered his services to the British and American armies and

began to sing his Scotch melodies and to tell his stories to the British and American soldiers.

Unselfish Service

After all, brethren and sisters, how do we find God except in the service of our fellow men? I know from actual experience and observation that the leaders of this Church are unselfish in their service and in their devotion. I was greatly impressed this morning when they announced the additions to the General Authorities of the Church.

For more than ten years now I have leaned heavily upon my friend and associate, Marion G. Romney. As a result I have come to love him and to depend upon him, and when I went over to Europe, it was Brother Romney with whom I had correspondence relative to the distribution of welfare supplies in the countries across the sea, and together he and I and others have sat in council many times.

I thought of these men who have been called to be Assistants to the Quorum. I knew President George Q. Morris for many years when he led the great M.I.A. movement. He used to come to our stake when my chief responsibility was with that organization. I met Brother Stayner Richards forty years ago, in Newcastle, England, where he was serving as a missionary.

I have also met the other brethren: Brother ElRay L. Christiansen lives in my home town, the place I call home, and the place I visit occasionally as opportunity permits. I know something about his work in the Logan Temple and in the East Cache Stake of Zion. I can truthfully say he is a man of God.

I have visited the stakes of Zion with Brother John Longden. I have heard him preach the gospel, and I have heard him sing the gospel, as he can do. Brethren and sisters, the Church is growing and expanding. It has never gone forward at a more rapid pace than it is at this moment.

The barriers which were raised against it at one time are crumbling, and we are permitted to preach the gospel in the lands of the free.

A Great Church

Just before leaving London, I attended a district conference. At the close of the morning session, a man who had been sitting in the audience came to the front. In a loud tone of voice, so everyone could hear, he said, "I resent the audacity of your claims," and he followed it up with these words: "You refer to yourselves as a great church. It isn't great," he said. "You have only a membership of a million. I belong to a church that has a membership of two hundred and fifty million."

Then a young man stepped forward. He was a missionary of

the Church in the British Mission. Calmly he stepped up to the man and said, "Well, from a standpoint of numbers yours is a great church, perhaps the greatest church amongst all Christian denominations. But," he said, "I recall that at one time the primitive Church which was established by the Lord Jesus and the Twelve Apostles was but a small group. The Savior entrusted his gospel message to a very few people, most of them unlearned but very humble."

Then the young elder continued, "That primitive Church, though small in numbers, was nevertheless a great Church. It was great in its missionary endeavor. It was great in its calling to preach the gospel to the civilized world of that day. There is something in a church that makes it great besides its numbers."

Work To Go Forward

I frequently think of that circumstance. God's work will go forward in the earth. I am sure it will never be weaker than it is today. It will grow in strength and in influence until this gospel of the kingdom has been preached as a witness in all the world, and until every knee shall bow and every tongue confess that Jesus is the Christ.

May we, you and I, assist in this great enterprise, and may we work out our salvation in fear before our Heavenly Father, I pray in the name of Jesus Christ. Amen.

ELDER GERMAN E. ELLSWORTH

Former President of the Northern California Mission

My Brethren and Sisters, it is certainly a high honor to be called to occupy this pulpit, and I pray God, my Father, that he will grant me utterance while I bear my testimony to the truth of the Gospel of Jesus Christ.

Three years ago in President Clark's office, he said to me, "President Ellsworth, when a car has gone 77,000 miles, the bottom may drop out anytime. You slow down."

Facetiously, I said, "President Clark, I'm not as old as you are."

Then he said, "Well, what is the difference?"

I said, "Six weeks." (Laughter)

I went back to the mission determined to build another eight or ten meeting houses, that they might be rallying spots where hundreds of the sons and grandsons of the Church who have wandered away without anchor from the Church, might meet. When President Clark set me apart ten years ago he especially blessed me that I might have power to gather up the lost sheep of the Church. People who had moved and settled in the northern part of California without regard to any organization of the Church.

In and around San Francisco there was a feeling among the people that they were going to move away from the Coast because of the impending war, but when we established the mission house in San Francisco, they seemed to settle down and accept the situation as a place of safety. In looking over the mission we found not more than 3500 people who had any affiliation with the Church. When we left the mission seven and a half years later, it had grown to approximately ten thousand. Branches that had been branches for years and years had no home of their own in which to worship.

In Klamath Falls, Oregon, 75 to 100 people were meeting in the basement of the city library. I asked the president of the branch, "How long have you been meeting in this basement?" He said, "Eleven years."

I said, "Eleven years too long," and placed another man in charge of the branch with a commission to build a house.

Even though the war was on they procured material by wrecking an old lumber drying building, and built a beautiful meeting house. From a letter received yesterday, they have now 800 members in that branch. I never saw more than 75 to 100 before they had a chapel of their own.

The Santa Rosa Branch, 50 miles north of San Francisco, had been a branch for 40 years, with attendance of 75 to 100 at our conferences in old lodge halls. Now, after three or four years in their own building it is the center of a stake, with four or five hundred members in the ward.

That was true all over the mission. We built 12 new chapels, remodeled seven others and procured building lots in 13 other branches. The Lord blessed us. We gave all we had, and unquestionably a little more because of my present nervous condition.

The last two years we have been fighting to get back, and I praise the Lord that we have gotten nearly all the way back.

Fifty-five years ago I sat in a boat in San Diego Harbor with President Wilford Woodruff. I was on my first mission in California, and at that time the mission president was delivering a beautiful sermon on the head and horns of Daniel. I was a new missionary and it worried me, so I said to President Woodruff, by whose side I was sitting in the boat, "President Woodruff, how about the head and horns of Daniel?"

He turned and put his arm around me, patted me on the shoulder and said, "Brother Ellsworth, you have a long missionary life ahead of you, and if you will stay as far away from the head and horns as you can you will never get hooked." The mysteries of the head and horns have never bothered me from that day.

I remember that when I first got a call to go on a mission, I was laying plans to go to medical college. It was quite a difficult decision. It took all my hard-earned money to fill my first mission.

On that mission things changed in my life. I found God. With my eyes opened, the Lord blessed me with miracle after miracle.

In thinking back over the miracles today, having labored with nearly 2500 young men and women in the mission field, the greatest miracle of my life is the transformation that comes into the lives of young men and women under the power and influence of the Spirit of God. Truly it is a miracle for something to touch the hearts of young men and young women as the Gospel does.

Going back in my life I can remember the impression made upon me in the Aaronic Priesthood, where we used to sing, "Come all ye sons of God who have received the priesthood;" "Ye who are called to labor in the ministry for God;" "You are the true born sons of Zion, who with them none can compare;" "You are the royal seed of Joseph, the bright and the glorious morning star." Throughout my life I have tried to impress upon the young men and young women with whom we have associated to remember who they are, that no people in all the world know who they are like the Latter-day Saints. The patriarchs of the Church have pointed it out to everyone who has solicited a blessing from them, that they were reserved in Heaven to come to earth at this particular time, when the gospel was in the earth that they had a special mission as sons of God to help establish his kingdom in the earth.

It was hard to go on my second mission. In fact we moved away from Salt Lake County because the then stake president, O. P. Miller, had us out nearly every night on some work for the Church.

One night when I came home my wife said, half-disgustedly, "If we do not move away from here you will be fulfilling your prophecy, and I will be a missionary widow in less than five years." The statement was made to her the day before we were married. So we moved from Salt Lake County to Lehi, Utah County in June. In February following I attended a conference in American Fork.

At the close of the meeting the stake president called me up and introduced me to Mathias F. Cowley, who said, "Brother Ellsworth, while I was talking I felt like you were wanted in the Northern States on a mission. Will you go if you are called?"

I said, "Brother Cowley, I have been home only a little over four years."

He said, "I don't care if you have been home only four weeks. You are wanted in the Northern States on a mission."

The bishop, who was a close associate of President Joseph F. Smith, said, "Brother Ellsworth, it is a financial tragedy for you to go on a mission. I have fifty men in this ward, who can go more easily than you. I am with President Joseph F. Smith almost every day, and one word from me and you won't have to go."

I said, "Bishop, don't you say it. I do not have anything, but all I have is on the altar."

When I met President Joseph F. Smith I told him of my desire

to be a medical man. He looked me straight in the eye, and said, "Brother Ellsworth, your life is in the ministry. You go on this mission and be a doctor of souls."

A year later I was called by telegram to preside over the mission of six states and part of Canada and 170 missionaries.

My predecessor had been getting three or four hundred dollars a quarter to help carry the expenses of the mission and pay return fares of missionaries. Sister Ellsworth and I made a pledge that we would try to carry the mission without any help from Salt Lake City, and I think we hurt ourselves in trying to do so, especially in a crowded mission home and the many long over night trips in poor railroad chair cars. It was a strenuous job but the Lord was good to us and we were grateful for the opportunity of serving him as well as being near where my people first joined the Church.

My grandfather, German Ellsworth, was buried in the Salt Lake Cemetery a hundred and two years ago, leaving my father, six weeks old and a mother with six children older than himself. All we knew of the Ellsworth genealogy was from the Salt Lake Cemetery record, that German, the son of I. Ellsworth was from Michigan.

We became interested in genealogy, my wife doing the work, like she has done most of the work in rearing our children in my absence, because year after year, if I was in Chicago one or two Sundays a year, that was about all.

With the assistance of a genealogist interested in the Ellsworth name Sister Ellsworth gathered approximately 1500 Ellsworth family names. Later after we were released, she went to England and returned with more than 1000 Ellsworth names as well as a checkup on three or four thousand of her parents' line. The temple work for both the Ellsworth line and the Jesse Smith line including 600 of my mother's Swedish line has been largely completed. We are truly grateful to the Lord for his wonderful blessings and in shaping our lives so that we could do all this work.

In the Northern California Mission we enjoyed ourselves greatly. The work was rather heavy, and we were just a little bit old; too old for government work. Sister Ellsworth had two terrible experiences with cancer, one cured by operation and the other through administration. In 1947 she had a stroke in her right side and a few weeks ago one in her left leg. Today we are continuing our work, in gathering up lost ends of our genealogical Ellsworth and Smith lines for work in the temple.

God has been wonderfully kind to us. My wife has reared a wonderful family. Six children were born to us while we were in Chicago. Three of them died, but we have six living, and all six of them have had college work, five of them have filled missions. All married in the temple, and all are working in the Church today, largely due to the counsel and love given by a wonderful mother.

Today the Brethren here praise their wives, and I think they

are justly entitled to it, for the Lord said to Sister Ellsworth, through the interpretation of tongues, one time in a meeting in Lehi, "I the Lord love the women of Zion above all other women in the earth for their willingness to bear the sons and daughters of men, and when they have finished their missions here upon the earth they will be twice blessed, and crowned in my kingdom above all other women."

I thank God for the women of Zion, and for the wonderful mothers that have helped to build this Church in the earth.

Brethren and sisters, "We are the true born sons of Zion, who with us can compare? The royal seed of Joseph, the bright and glorious morning star," and the development and teaching of the sons and daughters of Zion as put out by President Clark depends largely upon the women.

John Henry Smith's wife one time said to us in the mission field that she had had a great ambition to keep her children close to the Lord. She said, "Why, if any of them fails, people will say, 'See who her mother was—just Sarah Farr.' If they amount to anything they are John Henry Smith's children."

Well, I think if our sons and grandsons amount to anything it will be because of the powerful example and powerful teachings and the deep spirituality of my wife Mary Smith Ellsworth.

God bless the Latter-day Saints and help us keep our children close to us. Had we been able to do this—keep our children close—there would now be no Adult Aaronic Priesthood—we would not necessarily need converts from the world in order to build the Kingdom of God.

All our sons and daughters were happy when the time came that they could go to the temple. Our eldest daughter at sixteen took her endowments. She went through college. She suffered at times some little inconveniences, but she thanks God today for the sobering influence that came into her life through the holy temple covenants and obligations. President Joseph F. Smith told me one time that the greatest power and influence that ever came into his life was his temple endowments at a very early age. President John Henry Smith and President Francis M. Lyman both bore testimony to me of what their early endowments meant in their lives.

Brethren and sisters, the Gospel of Jesus Christ is absolutely true. Its foundation was laid by God our Father. We are his sons and daughters, and upon our shoulders rests the responsibility of carrying the message of the restored gospel to the ends of the earth. May God help us to do it I humbly pray in the name of Jesus Christ, Amen.

President David O. McKay:

German E. Ellsworth, veteran missionary of the Church, has just spoken to us.

The congregation will now sing: "God Be With You Till We Meet Again," conducted by Richard P. Condie.

The closing prayer will be offered by Elder A. R. Curtis, Patriarch to the Highland Stake, after which this conference will stand adjourned until seven o'clock this evening, at which time the general meeting of the Priesthood of the Church will be held. Only those holding the priesthood are invited to be present. That session will not be broadcast.

The *Church of the Air* broadcast on which Elder Matthew Cowley of the Council of the Twelve will be the speaker will begin at eight o'clock tomorrow morning. Those desiring to attend this broadcast must be in their seats at 7:50 a.m. The Tabernacle Choir broadcast will be given from nine to nine-thirty tomorrow morning. Those desiring to attend this broadcast must be in their seats by 8:50 a.m., ten minutes to nine.

The regular session of the conference will begin at ten o'clock tomorrow morning.

At the conclusion of this meeting, after singing and benediction, the general sessions of the conference will be adjourned until ten o'clock Sunday morning for the general public.

We will now sing: "God Be With You 'Till We Meet Again."

The congregation sang the hymn, "God Be With You 'Till We Meet Again."

President David O. McKay:

I am reminded that there will be overflow meetings this night (Priesthood meeting) in the Assembly Hall and Barratt Hall. At both places, we are informed, there will be television.

A. R. Curtis, Patriarch to the Highland Stake, will now offer the benediction.

Elder A. R. Curtis, Patriarch to the Highland Stake, offered the benediction.

Conference adjourned until 10:00 Sunday morning.

THIRD DAY

CHURCH OF THE AIR

The *Church of the Air* broadcast was presented Sunday morning, October 7, from 8:00 to 8:30 over radio station KSL and the Columbia Broadcasting System, with Elder Matthew Cowley as the speaker. The following is a report of this broadcast:

The Tabernacle Choir, under the leadership of J. Spencer Cornwall, furnished the music for this service. Frank W. Asper was at the Organ. Richard L. Evans was the announcer.

Announcer: The Church of the Air is presented by the CBS Radio Network so that men of different faiths may speak to a nation-wide organization. Today's program, presented in conjunction with the Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints comes to you from the Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City. The speaker will be Matthew Cowley of the Council of the Twelve Apostles of the Church. Music is provided by the Tabernacle Choir under the direction of J. Spencer Cornwall. Frank Asper is at the organ.

The Choir opens with a harvest hymn: "Come, Ye Thankful People, Come," followed by Ebenezer Beesley's music with the words of Charles W. Penrose: "God of our Fathers we come unto Thee, Children of those whom Thy truth has made free. Grant us the joy of Thy Presence today, never from thee let us stray."

(The Choir sang: "Come, Ye Thankful People"—Elvey)

(The Choir sang: "God of Our Fathers"—Beesley)

Announcer: We shall hear on this Church of the Air service, Matthew Cowley of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Matthew Cowley was a lawyer by profession before he came to his present church position. He has titled today's talk with a scriptural text: "Man Shall Not Live By Bread Alone."

ELDER MATTHEW COWLEY

Of the Council of the Twelve Apostles

The matter we discuss briefly this Sabbath morning I trust shall not be considered as too far removed from practical application to command your interest. The subject of this discussion was suggested by an episode in the early ministry of our Lord, and the title is taken from the memorable words addressed to His adversary on that occasion.

"Man Shall Not Live by Bread Alone"

It will be recalled that soon after His baptism by John in the waters of Jordan, Jesus retired into the wilderness where He sought communion with His Father. During this period of voluntary seclusion He engaged Himself in prayer and fasting. At the end of forty days, during which His body had been without bread or other physical sustenance, the tempter appeared and challenged Him to exercise His Divine Power to provide food for His famished body, with these words, "If thou be the Son of God, command that these stones be made bread." (Matthew 4:3.)

Suffering though He was from extreme physical weakness induced by prolonged hunger, the Master quickly discerned the treachery behind the tempting suggestion and the danger of providing bread on the terms proposed. Knowing that the strategy of the tempter's challenge would mean the provision of physical sustenance alone, to the exclusion of spiritual requirements, Jesus immediately replied, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4.)

During forty long days he had been constantly aware that not only does the body of man need bread, but that the spirit of man needs God. Even without bread during an extended fast, communion with God sustained the Son of God though He suffered the throes of hunger like unto a son of man.

Worth of the Soul

Later in His ministry Christ was to remind His disciples that the soul of man was worth more than bread, more even than the wealth of the world. He said to them, "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26.)

A man's soul is too exorbitant a price to pay for bread alone, even if the whole world is his loaf.

A man's worldly wealth may determine his social standing, which side of the tracks he will live on, which school his children will attend, which golf club he will belong to, the horsepower of his car, and which pew he will occupy in his church; but it is not the sole determining factor as to the fulness of his life. That is determined not by his material possessions, nor by his lack of them, but by his living by the words that proceed out of the mouth of God.

The supreme joy of living cannot be measured by a man's financial rating. It can be measured only by his willingness to accept a divine influence as the controlling force in his life. Neither the millionaire nor the pauper can live by bread alone, but both can live and enjoy living to the fullest degree if they will accept the spiritual influences that sustain the soul of man.

Happiness in Word of God

In unfurnished thatch-roofed huts in the South Seas I have witnessed greater peace of mind, more happiness and contentment, enjoyed by simple natives than exists in too many of the luxuriously appointed mansions of the rich.

In the humble native hut man is not existing by bread alone. The words of God play a great part in the program of his living. Each day is commenced by invoking the blessings of heaven upon himself and his family, and at the close of each day prayers of gratitude are offered for blessings received.

His profound knowledge of sacred books, which may be the

only literature translated into his native tongue, is his most prized possession. The great value he places upon divinely inspired literature may be appreciated when one hears him say these words about his European brother: "When the white man came to these islands we had the land and he had the Bible. Now after a hundred years he has the land and we have the Bible, and we are still richer than he." His bread gives sustenance to his physical being only. The words of God give life to his soul.

Gold Without God

On the other hand, in the homes where there is an abundance of the material things that gold will provide and where divine principles are rejected—where man is striving to live by bread alone—there may be an excessive gratification of physical appetites, but there cannot be a fulness of living.

There is deep damnation in the possession of gold without God.

The sorrow, the fear, the frustration and confusion which beset men all about us may be traced to an impulse, which is not restrained, to live by bread alone. Disruption of family ties, moral degeneration, addiction to the use of stimulants and narcotics, dishonesty in dealing with one's fellow men, and all other manner of crimes and vice are the natural concomitants to a bread-alone diet.

If living is not tempered by the divine will, man is not prepared to face unexpected losses of wealth and other forms of adversity. He finds it impossible to step down from living with the Joneses, and his life becomes of so little value that he takes it by his own hand. I need not remind you of the high incidence of suicide which cuts down the lives of men of financial means who thought they could live by bread alone. They simply cannot make the adjustment when the rations are reduced. Neither need I call to your attention the unethical, immoral, illegal and gangster methods which have recently been exposed by investigating committees, as the means whereby men in both high and low places give their souls in exchange for the goods of the world. Even their country's soul is considered not to be too high a price to pay.

National Spiritual Needs

If the individual cannot live by bread alone, neither can the nation. This great country owes its birth and preservation to men who were guided by spiritual values. The Pilgrim fathers who first set foot upon the rugged shores of New England and the great pioneers who conquered the mountains and deserts from the Atlantic to the Pacific were men of God. They survived the hunger and hardships incident to colonizing and pioneering because they were motivated by a quest for God rather than by a lust for gold.

They penetrated the forests and pushed on to forbidding waste lands with confidence that with the help of God they would live,

and that without His help they would perish. They broke the scorched earth, turned the virgin soil, planted their crops and then called upon God to bring forth the harvest. They lived by His words and He provided them with sustenance.

Lessons of History

History records the decline and fall of great nations and empires, both ancient and modern, which have rejected God and denied man the right to live in accordance with His divine will.

The institutions of our own nation, which were founded by men who invoked divine aid, may be lost to future generations if the lessons of history are ignored. If God loses control in the affairs of this great nation, the decline and decay of its structure of freedom and liberty will surely follow. The loss of its soul will be inevitable because ours is a nation which cannot survive on material values alone.

To say that "it can't happen here" is to disregard the destructive forces of evil that are abroad in the land. If credence can be given to recent reports, then never before has the underworld wielded the influence that it does today. Its tentacles are reaching into the vitals of society on every level, into business institutions both large and small, and into both local and federal governments. The complacent attitude of decent people toward these diabolical practices indicates an almost universal rejection of God as the sustaining force in the lives of men.

Lincoln's Proclamation

At another time in the Nation's history when men were trying to live by bread alone and were forgetting God, Abraham Lincoln issued a timely proclamation which reads as follows:

"And whereas it is the duty of nations as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions, in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the holy scriptures and proven by all history, that those nations only are blessed whose God is the Lord.

"And, insomuch as we know that by His divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation of a whole people? We have been the recipients of the choicest bounties of heaven; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in

peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us."

Present Spiritual Needs

This proclamation, which was timely in Lincoln's day, is certainly not untimely in our own. How well he himself knew the futility of trying to live by bread alone. Often in his own life, as he was wont to say, "I went to my knees because I had nowhere else to go." In his darkest hours he sought the sustaining influence which comes from God.

Is it out of order to assert that we need that divine influence and regenerating force in this day just as the nation did in Lincoln's time? Are we not passing through times more perilous than the darkest days of the Civil War?

Our nation is spending billions for defense against enemies beyond our borders yet, may I ask, what have we to defend if enemies within our borders are permitted to stalk abroad in the land and destroy our faith in God and induce us to live by bread alone? Is it not time that we all, like Lincoln, go to our knees and ask God to implement our armaments with His power and to give us the will to stem the tide which is carrying men to Caesar and turning them from God?

Origin of American System

An editor of *Fortune Magazine,* writing in the issue of January, 1940, had this to say, and I quote only in part:

"By no conceivable set of circumstances could materialism have produced the great 'solution' of the Eighteenth Century that we have come to know as the American System. The American System has its origin, on the one hand, in passionate religious sects who believed in the spiritual absolutes that today are lacking; and on the other hand in those rationalists of the Golden Age of the American colonies for whom reason was not merely mechanistic but divine. Similarly, by no conceivable set of circumstances, will it be possible to solve by materialism the titanic problems, domestic and international, with which humanity is faced today. The ultimate answers to the questions that humanity raises are not, and never have been, in the flesh."

In seeking a solution to our present difficulties, he concludes:

"The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. . . . Without it we are no more capable of saving the world than we were capable of creating it in the first place."

THE WORD OF GOD

If man in his seeking for the word of God does not find it, it is not because God has withdrawn from man, but because man has withdrawn from God. I bear testimony that he has not left us without direction. Both in times of old and in our generation His voice has declared the way. To survive the ills that beset us on every hand let us lift up our eyes and lend listening ears to Him who said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Selection by the Choir—"Guide Us, O Thou Great Jehovah"—Hughes.

The Choir then sang: "Turn Thee to the Lord Thy God," an excerpt from *Gallia* by Charles Gounod.

CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m., through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. This broadcast was as follows:

(Organ played "As the Dew," and on signal the Choir and Organ broke into "Gently Raise the Sacred Strain," singing words to end of second line and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

We first hear the choir recall a cherished 12th century melody as arranged by F. Melius Christiansen: "Beautiful Savior! Lord of the nations! Son of God and Son of Man! Glory and honor, Praise, adoration, Now and forevermore be Thine."

(Choir sang: "Beautiful Savior"—arranged by Christiansen)

Announcer: Frank Asper, Tabernacle Organist, first presents from Temple Square today the quietly contemplative phrases of the "Communion in G" by Batiste—also sometimes titled "The Pilgrim's Song of Hope."

(Organ: "Communion in G"—Batiste)

Announcer: The Tabernacle Choir continues with the worshipful music of an old French melody as arranged by Gustav Holst,

and with G. Moultrie's translation of the original Greek: "Let all mortal flesh keep silence, and with fear and trembling stand; . . . Christ our Lord to earth descendeth our full homage to demand. . . . Rank on rank the host of heaven spreads its vanguard on the way as the light of light descendeth from the realms of endless day, that the pow'rs of hell may vanish as the darkness clears away."

(Choir: "Let All Mortal Flesh Keep Silence"—arr. Holst.)

Announcer:

THE SPOKEN WORD

It is a dramatic and terrifying fact that a man can do a thing right a thousand times, and then when he does it wrong just once, tragedy comes. Except for some very narrow escapes, perhaps any of us or even all of us could be numbered with those whom we pity or with those whom we condemn. And we may never know how narrowly we may have missed the fate of someone who has had a terrible tragedy. This thought is unforgetably expressed in the comment commonly credited to John Bradford, Chaplain to Edward VI of sixteenth century England. Seeing a condemned man marched off to his death, and knowing of the narrow margins by which men are often made and unmade, he exclaimed: "There, but for the grace of God goes John Bradford." Significantly he himself later met similar unfortunate fate. There is often only a very fine line between winning and losing. In a race the difference may be only the shaving of a second. In business, the difference may be only one wrong decision among a thousand right ones. In a contest, the difference may be only one judge. In an accident, the difference may be only one small mechanical mishap or one small error of judgment. In so many things we do in life, there is an exceedingly thin line between safety and sorrow. We ourselves may not see it at the moment. But often others see it, and are frightened for us. And afterwards we are frightened for ourselves. This is one reason why parents are so often afraid for children. Parents have the experience and perspective to see how fine the line can be between safety and sorrow, between success and failure. The differences in cause may sometimes seem inconsequential, but the differences in result may be eternally great. And we should have compassion for the man who has met misfortune, for the man who has made a mistake, for the man who narrowly missed being what he might have been—and we should never forget that "there but for the grace of God" am I. And the thought should help to keep us humble and help to keep us holding hard and fast to the right side of every decision, and to the right side of every road.

Announcer: With words from the scriptures and music from the "Toccata in F" as arranged by Guy Chamber Filkins from "Widor's 5th Symphony," we have heard an Alleluia—"Alleluia Sing unto the Lord—Sing praise unto our God—His Name is high

above all things in earth and Heav'n, . . . Praise to the Lord my soul, Sing Alleluia."

(Choir: "Alleluia"—Toccata in F—Widor's 5th Symphony)

(Organ: "Softly Beams the Sacred Dawning"—George Careless)

Announcer: With Frank Asper at the organ we have heard a hymn tune by George Careless: "Softly Beams the sacred Dawning of the great Millennial morn, and to Saints gives welcome warning that the day is hasting on."

The Choir closes this day from Temple Square with an excerpt from the "Holy City" by A. R. Gaul: "Great and Marvellous are thy works, Lord God; just and true are Thy ways."

(Choir: "Great and Marvellous"—Gaul)

Announcer: Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the eleven hundred and fifty-fifth presentation, continuing the 23rd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio, and originating with Radio Station KSL in Salt Lake City. . . ."

SUNDAY MORNING MEETING

Conference reconvened at 10:00 a.m.

The great Tabernacle was crowded to capacity long before the commencement of the *Choir and Organ* Broadcast, as were also the Assembly Hall, to the south of the Tabernacle, and Barratt Hall (60 North Main Street). In addition, great numbers of people assembled upon the Tabernacle grounds, where they listened, by means of amplifying equipment, to the services as they went forward in the Tabernacle and were broadcast.

President David O. McKay, who presided and conducted the services, called the meeting to order promptly at 10:00 o'clock.

President David O. McKay:

The fifth session of this general conference was not broadcast. It was a general Priesthood meeting held last evening in the Tabernacle, with overflow meetings in the Assembly Hall and the Barratt Hall. An estimated number of over 400 men were on the grounds who could not gain entrance to any of the buildings.

The speakers were Presiding Bishop LeGrand Richards and members of the First Presidency. The Men's Chorus of the Tabernacle Choir furnished the music. By count as nearly as could be obtained, there were 12,908 men assembled last evening, approximately 13,000 men of the Priesthood.

This is the sixth session, therefore, of the One Hundred Twenty-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City. These services will be broadcast in the Assembly Hall and Barratt Hall over a loud-speaking system, and by television. The proceedings of this session will be broadcast over Station KSL, and by arrangement through KSL over the stations named in the first session of the conference.

This session will also be televised over the KSL television station, channel 5.

The choir singing for this morning's session of the conference will be by the Tabernacle Choir, with J. Spencer Cornwall conducting, and Frank W. Asper at the organ.

We shall begin the services by the congregation and the Tabernacle Choir singing: "For the Strength of the Hills," conducted by Richard P. Condie, assistant Tabernacle Choir director.

The opening prayer will be offered by Elijah Allen, formerly president of the California Mission.

The Choir and congregation sang the hymn, "For the Strength of the Hills."

Elder Elijah Allen offered the opening prayer.

Following the prayer, the Tabernacle Choir sang: "Behold A Host."

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

"Up, awake, ye defenders of Zion!
The foe's at the door of your homes;
Let each heart be the heart of a lion,
Unyielding and proud as he roams."

These are the opening lines of a militant hymn by the late Charles W. Penrose, written on the occasion of a great threatening danger to the communities of the Latter-day Saints during their early establishment in the valleys of these mountains. The foe was an army, with a mission inimical to the liberties, the interests, and the aspirations of the people. This clarion call, which but echoed the proclamations of the leaders, electrified the people. "To a man" they responded to their various assignments. There is no record of any dissension. The defenders saved Zion.

Challenging Call

I believe, my brethren and sisters, in the Restored Church of our Lord, that it is within the proprieties and the urgent needs of

the hour to issue another such challenging call today. I would not welcome the charge of "alarmist," but I would endure it if I thought such a militant call would arouse our people to a state of alarm over the ominous conditions which threaten us.

"The foe at the door of our homes" is not an army of marching men with military equipment, as it was nearly a hundred years ago. And the homes to be defended are not the houses in which we dwell.

The foe today is far less tangible and discernible. He is widely diffused and insidious. His methods are multiple, and it is much more difficult to prepare for defense, for the foe of the present-day attacks both within and without the Church.

If in the time allotted to me in this great conference, I can add anything, however small, to the admonitions of my brethren, which may serve to alert our people to dangers confronting them, I shall be extremely grateful to my Father in heaven.

Zion and the World

I repeat, the foe of today assumes many forms. I think, however, they may be generally classified under the caption, "Aping the Ways of the World." I know of few more salutary things for a Latter-day Saint than constantly to bear in mind the distinction between Zion and the world. Both terms are somewhat confusing because they are used with varying meanings and applications. Both have geographical application, and both have theological and moral import.

For my purpose here today, I shall look upon Zion as being a condition and not a place, and the world likewise. " . . . verily, thus saith the Lord, let Zion rejoice, for this is Zion,—the pure in heart." (D. C. 97:21.)

There is no fence around Zion or the world, but to one of discernment, they are separated more completely than if each were surrounded with high unscalable walls. Their underlying concepts, philosophies, and purposes are at complete variance one with the other. The philosophy of the world is self-sufficient, egotistical, materialistic, and skeptical. The philosophy of Zion is humility, not servility, but a willing recognition of the sovereignty of God and dependence on his providence.

A Principle of Strength

The critics of Zion mistake humility for weakness. In their ignorance or shortsightedness they have failed to observe that generally speaking, the humble of the earth have been its greatest benefactors, in science, in statesmanship, and in great movements for the elevation of humanity, foremost among all being the Author of humility, our Lord and Savior. It is sometimes difficult to com-

prehend how humility can be a principle of strength and power, and why the great victories of life have gone to the humble.

I think the explanation is this: The self-sufficient are not in a position to call to their aid the one greatest and most effective force in the world—the Spirit of God. The humble depend upon this power; it does not fail them. The battles for righteousness and liberty which is a divine endowment can always be won if those who wage the war are worthy of victory. This is the explanation and the lesson which, more than any other, the world needs today.

I feel hesitant to say it, but I am constrained to make the assertion, even though it may seem highly presumptuous to many who hear it, that the Restored Church of our Lord, the Church of Jesus Christ of Latter-day Saints, is in better position, is more specifically charged with the responsibility, and has greater revealed knowledge than any other institution to teach to the world this one vital lesson it so sorely needs.

In making this statement I intend no disparagement of the righteous and pure in heart of the world. I have not time to try to define their relationship to the Zion of the kingdom. They will receive the Lord's compensation for their own goodness, and lasting gratitude for their contribution to the welfare of mankind.

We can effectively bring this lesson to the world only as we build up Zion and protect her from her foes. I propose to enumerate, with your indulgence, and I hope not offensively, some of the attacks which the subtle and insidious foe, coming from the world and its philosophy and practices, is making against Zion.

Attacks Upon the Home

I shall begin with the home, the most fundamental institution in our society. The foe is attacking our divinely-given concept that marriage is an eternal compact between a priest and a priestess of the Most High, charged with the sacred mission of bringing children into the world, and then guiding them safely back into the presence of God, whence their spirits came. President Clark gave us a most illuminating and impressive discourse on that subject yesterday. The fulfilment of this mission involves sacrifice. The ever-growing practice of the world would eliminate that sacrifice.

It would emancipate women (I think that is what they call it). It wouldn't have them stay home as much as they have in the past. It would have them better educated in general culture and in civic responsibilities, which sounds very good and seems highly desirable, except for one serious flaw in the program.

This worldly practice in many instances takes a woman out of her home so much of the time, and absorbs her attention to such an extent, that she cannot and does not give to her family the loving, patient, intelligent care which they so much deserve and need. There are mothers whose club work has ostensibly been devoted

to social improvement, whose very offspring have been the problems of the society they seek to serve.

There are other more frivolous distractions drawing mothers away from their homes. These are justified by the allegation that mothers need more relaxation and more freedom from the responsibilities of home. We grant that such allegations must be true with women who have never discovered the art of happy, contented living in their homes and with their families. In Zion we say to mothers, it's true, you need some diversion. Even though you love your home life, a respite from your work and cares is desirable.

The Church presents many opportunities for your service in social, educational, charitable, missionary, and recreational fields. You will find more lasting happiness and satisfaction in a Relief Society meeting than in a bridge club; and generally speaking, your social diversions had better be had in company with your husband. The world is making butterflies out of women and a prison out of home.

Curtailment of Families

Perhaps the most serious aspect of this attack of the foe being made on our homes is in the arbitrary curtailment of the size of families. The proponents of this worldly doctrine grow bolder and bolder every year. They claim support from mathematical prognostications as to the increasing demands of populations, and the limited supply of the earth's sustenance. They claim improvement of the race by its limitation. They have been making these claims for many years, and they have won many adherents to their cause, especially among the so-called intelligentsia of the world.

For the most part the world has been under the leadership of this birth-restricting intelligentsia for many years. And where are we? We have more physical comfort, more education perhaps. Do we have better government? Are we making more progress in developing the Christian virtues among men? Do we have more brotherhood, peace, and unselfishness?

I doubt if there exists in all the world any place or institution comparable to a big family for the inculcation of the principle of unselfishness and mutual consideration, the high qualities of character so indispensable in the solution of the world's problems. I know there are bad big families and bad small families; but take it by and large, I would assume that there is a thousand percent better chance of a great leader in a good cause coming from a family of ten than from a family of one.

Now, if I am not careful, I will be debating this issue. I don't want to do this, first, because I am sure I am not fortified with all the arguments, and I might get bested, depending on who the judges are; and second, because we of Zion do not have to debate this issue. We know of the doctrine that emanates from the revelations of the Lord.

We know that he has commanded the replenishment of the earth from the homes of his people, as President Clark said yesterday. The Lord pity those who subject themselves to his rebuke for denying entrance to the spirit children whom he would send into mortality, and the Lord pity those sophisticated couples who would pervert the sacred institution of marriage into an arrangement for social convenience and selfish personal gratification.

Sympathy for Parents

Now, fathers and mothers of the Church, some will conclude after hearing these comments that I am without sympathy for the sacrifice mothers make, and for the hardships put upon fathers in rearing a family in these oppressive economic times. Those who so conclude are partly right and partly wrong. I don't have too much sympathy for a father, a Latter-day Saint father, who decides that a baby cannot come into the home until a ten or fifteen thousand dollar house has been built and furnished, and the money is in the bank to pay expenses, and who will let his wife go to work to bring about this so-called economic security. I don't have too much sympathy for Latter-day Saint couples who do not have faith that if they do God's will, he will bless them.

I do have sympathy, however, for all parents in these days in the Herculean effort required to keep children in the paths of virtue and truth. I have sympathy for the endurance, the sleepless nights of excruciating anxiety of parents who don't know where their children are and what they are doing; and my heart bleeds for the innocent ones who are the victims of disgrace brought upon their families by the sins of the wayward.

I am persuaded, my brethren and sisters, that there is no remedial measure which offers more promise in the alleviation of domestic distress as affecting husband and wife, and parents and children than the firm establishment of the sacred and religious character of family life, marriage in the Church and in the temple; and, as a necessary adjunct thereto, the reestablishment of the God-given principle of sacrifice in discharging parental and filial obligations.

We want to relieve mother of drudgery. If I could, I would put a dishwasher in every home, but good mothers and good fathers, with the vision of home vouchsafed to them in the restored gospel, don't want to be relieved of the obligation to expend their strength and energies, and to give their lives for God's children entrusted to their care.

Attack on Moral Purity

There is another threat to Zion perhaps transcending all others in serious import. It is the attack of the foe on our traditional concept and standard of personal moral purity. This attack is so

evil and so repugnant to our sense of decency and virtue that I will not discuss it in this reverential presence.

I must content myself with the prayer that God, who sees our need, will come to our rescue, and that he will arouse the mighty power of Zion against this devastating enemy, that every man, woman, and child among us may be fortified with the armor of righteousness and virtue, that the offenders may be rebuked, and repent in sackcloth and ashes; and that the watchmen on the towers, the officers and the priesthood of the Church, may be alerted to the enemy, discharge their solemn duties, and protect us.

I have taken so much time in the endeavor to point out what we have to fear in the encroachment of worldly concepts and practices on home life and virtue that there is little time remaining for me to mention other aspects of great dangers confronting us. I trust, however, that the serious nature of these items will warrant a brief consideration of them.

Criticism of Unity

The foe is attacking our unity. We in Zion have enjoyed a most uncommon reputation for unity of purpose and achievement. This has come about because it has ever been our disposition to follow and yield obedience to our leaders. Our critics, who have not understood our concepts, who have observed our unanimous voting in sustaining officers, and other evidences of our concerted action, have called it blind obedience, induced by some sort of fear or other compulsion.

I haven't time to analyze and point out the false premise of this criticism, but I flatly deny its validity. The obedience we render is voluntary and not blind, but intelligent; and the unity we manifest arises out of a common understanding of our purposes and a common devotion to their achievement. We seek for and enjoy the influence of the Holy Spirit, which, in the larger aspects of life, motivates us all alike. Our unanimity is in response to that Spirit.

That condition is not generally prevalent in the world. Division, divided views, and debate thereon are commended. Perhaps when people don't know where they are going and have no defined objectives, criticism and debate are commendable. Men and women within and without the Church fail to observe this distinction. They want to debate our objectives. They have forgotten that they are divinely set for us and beyond debate. They seem to think our unity belittles us. This is a worldly doctrine. It has no place in Zion.

A threat to our unity derives from unseemly personal antagonisms developed in partisan political controversy. The Church, while reserving the right to advocate principles of good government underlying equity, justice, and liberty, the political integrity of

officials, and the active participation of its members, and the fulfilment of their obligations in civic affairs, exercises no constraint on the freedom of individuals to make their own choices and affiliations. I am authorized by President McKay to say that any man who makes representation to the contrary does so without authority and justification in fact.

Fairness in Political Views

It is reasonable to assume that men may entertain honest differences of opinions with reference to governmental policy. In America, and in many other countries, an orderly system has been devised for the determination of issues arising out of such differences. With such methods available, why should any men, particularly those in the brotherhood of Zion, permit themselves to entertain personal animosities against their opponents. There is surely nothing Christian in impugning motives merely because of a difference of opinion.

I hope with all my heart that men of the priesthood, of the same quorum perhaps, and women of the sisterhood of the Church will not permit themselves to be estranged in any degree by these considerations, and that they will always subordinate such differences and their own personal ambitions to the achievement of the lofty and exalted goal to which they have pledged their eternal allegiance—the building of the kingdom of God.

I have been going about this Church for nearly thirty-five years, filling assignments to instal officers in stakes and wards and missions, and I have never yet asked a single person about his politics, and in very few instances have I ever had any knowledge on the subject. I think my own experience has been comparable to that of my brethren. We have been fair with you, my fellow members of the Church. Now we ask you to be fair with each other.

Threat of Indifference

Perhaps the greatest threat to both our unity and our progress in Zion is that of indifference and neglect. These deficiencies are not new. They have existed in some degree throughout our history. I am forced to believe that they have increased as a deterrent force in recent years. I believe also that this regrettable indifference to duty and opportunity is in large measure ascribable to "aping the ways of the world."

A man of the priesthood, we will say, is associated in business, in club life, and in other capacities, with a man of the world. This man may be his neighbor. He sees his neighbor on a Sunday morning out on the porch smoking his pipe and reading the newspaper, or he sees him go off to a golf game, or on a fishing trip. It all looks relaxing and pleasant to him, and then he forgets who he is

and where he is. He forgets that he has been commissioned as a servant of God, and he forgets that he is in Zion; and forgetting, he steps out of Zion into the world, not all in one step, sometimes so gradually that the change is almost imperceptible to him, and he is loath to acknowledge his new status. He persuades himself that this comfortable, easy life is very enjoyable.

Then he goes farther—farther than he intended. He succumbs to many practices he once abhorred. He stops paying tithing, and the twinges of conscience he once had about forsaking duty gradually subside. He is comfortably out of Zion. After awhile he comes to the realization that his growing sons are disposed to ape his own practices, as he does those of the world.

He also begins to realize that his dear, devoted wife is suffering great disappointment. She sets great store by the promises made at their marriage and realizes that the eternal blessings are obtainable only through the faithfulness of herself and her man. She sees him losing his priesthood through neglect. It saddens her, and if his conscience is not too deadened, he perceives her sorrow. He has the power to change, to gladden the hearts of his wife and children, but he lacks courage and resolution.

The worldly habits have fastened themselves with a hundred tentacles into his very soul. He cannot throw them off. He despairs; and then one day something touches him—a death, a tragedy, a friend, his bishop perhaps, or quorum president, or a missionary. Finally the light that he had lost is re-kindled in him. The Spirit again comes to dwell within him. In penitence and humility he cries out, "O God, forgive me for my neglect." Thank the Lord there is forgiveness and mercy for those who repent, and surpassing joy in the reclamation of those who have strayed. Let no man among us be ashamed of his priesthood. Nothing greater will ever come into his life.

Disparagement of Orthodoxy

One more item and I shall conclude. There is a worldly threat to our theological teaching and to the faith of youth. Sporadically it has always been so, but in recent years it is more pronounced. This is not a frontal attack by the foe. We have never had too much difficulty in meeting open charges or criticisms. The foe is striking from ambush, with snipers and fifth columnists, with traps for the unwary.

A part of the propaganda is that there is no warrant for official interpretation of the doctrines and standards of the Church, that everyone may read and interpret for himself, and adopt only so much of the doctrine as he chooses, and that he may classify the revelations as essential or non-essential. These propagandists are either ignorant of or ignore the Lord's declaration that "no prophecy

of the scripture is of any private interpretation." (II Peter 1:20.) They disparage orthodoxy as such and pride themselves on liberal thinking. Many of them maintain their loyalty to the Church, and some may honestly believe they are doing the Church a favor and a service in advocating their so-called broad-minded concepts.

Unfortunately, some people within the Church subscribing to these views do not realize that they are falling into a trap themselves. They are giving aid and comfort to the foe; they are undermining their own testimonies and those of others. I warn the Church against them, and I warn them against themselves; and I plead with them to desist, to abandon their agnostic discussions, and to join with the faithful in promoting the cause which in their hearts they once loved, and I think they still love.

Attacks on Joseph Smith

Not a few of these snipers delight to take a shot at Joseph Smith. In some surprising way it has become somewhat popular, stimulated, I presume, by books which have been written for students and scholars, to undertake exhaustive research into the life of this great man. In some instances, perhaps, the purpose of the research projects may be laudable, to exploit the great and noble things in the life and works of the Prophet, but in all too many instances I fear the purpose of the research is merely exploratory, with the hope of discovering something that would make for sensational reading and perhaps a profit for the writer. I have never been able to discover any very substantial reason for these researches other than that I have just mentioned.

Here is a life recently lived. Many of us here in this assembly today have known and talked with persons who knew the Prophet, and yet you would think from the way the researchers go after him that he was a person of great antiquity, and that something in the nature of excavation for prehistoric materials had to be undertaken to discover the facts of his life. I doubt if there is a person who has lived in the last two centuries whose life is more fully documented than that of this man, unless perchance it be among royalty or those in high public office.

Almost every important event in his life has been recorded by himself, by his mother, and by those who immediately knew him. His life is not a mystery; it is an open book, at least to members of the Church who have access to the knowledge which he brought to the world.

I rebuke the members of the Church who cast aspersion upon the honored name of the Prophet Joseph Smith, and who in any manner disparage his noble work. By so doing they destroy faith, their own and that of others, and the Lord will hold them accountable.

Testimony of Divine Mission

I repeat what I have said in this pulpit before: My grandfather was the close friend and companion of this man. He knew him as intimately as one man may know another. He had abundant opportunity to detect any flaws in his character and discover any deceit in his work. He found none, and he has left his testimony to his family and to all the world that this man was true, that he was divinely commissioned for the work he had to do, and that he gave his life to the fulfilment of his mission. I have complete assurance that Willard Richards did not lie about his friend, and on my own account, independent of my grandfather's testimony, borne out of the spirit within me, I know that Joseph Smith was a prophet of the Living God, and the work he was instrumental in setting up in the earth is the veritable kingdom of our Father in heaven.

Having that knowledge and a deep reverence for his illustrious name, I deplore and resent the miserable attempts made to discredit him; and I predict that they will all come to nought, that he will survive every attack, that he will yet win the esteem and respect of all good men, and that the Father has already glorified him.

Preservation of Zion

If I have been able in any degree to clarify our understanding about Zion and her relationship to the world, if the Spirit of the Lord has entered into your hearts, my brethren and sisters, to give you a greater love for Zion and awake within you a keener apprehension of the dangers which the foe has brought to our very doors, and if resolution shall now grip your hearts to arise and defend Zion, I will be profoundly grateful. And some day the righteous of the world will be grateful, for "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" (Matt. 5:13.)

O God, help us, thy favored children, to preserve Zion, I humbly pray in the name of the Lord Jesus Christ. Amen.

PRESIDENT JOSEPH FIELDING SMITH

President of the Council of the Twelve

With the help of the Lord, which I seek, and your faith and prayers, I shall try not to trespass too far upon the excellent remarks that we have heard by others in this conference. But I have been impressed with the thought of saying something in addition to what has been said in relation to the sacred and holy covenant of marriage.

Misunderstanding of Scriptures

There is plenty that can be said, I think, without my crossing the lines and necessarily repeating. The Lord never intended, never

designated nor designed that marriage should come to an end with death. There isn't anything in the scriptures when properly understood that indicates anything of that kind. It is due to a misunderstanding through a lack of the guidance of the Spirit of the Lord that has led the world almost universally to believe that marriage is for time only, that when death comes, there comes a separation of husbands and wives, and children are left without any claim in the eternities upon their parents.

The one passage of scripture above all others that is relied on in the world to attempt to prove that marriage comes to an end and that there is no marriage hereafter is taken from the remarks of our Savior to the Sadducees who came tempting him. You recall that these Sadducees did not believe in the resurrection. They came with a story, which no doubt is fictitious, to the effect that a woman had been married consecutively seven times, and trying to catch him in a trap, they asked him which of these seven husbands would be the husband of the woman in eternity. Our Lord gave them the proper answer because he was speaking to people who did not believe in the hereafter. So he said in answer to their questions: "The children of *this* world marry and are given in marriage." I call your attention to the fact that the Lord said that he and his disciples did not belong to this world; the Sadducees did. To continue: "But they which shall be counted worthy to attain *that* world and the resurrection from the dead, neither marry nor are given in marriage." (See Matt. 22:23-30.) This is absolutely true.

And the Lord has revealed this same doctrine to the Church in the day in which we live. He says unto those who are married for time only, and those who do not believe in marriage for eternity:

> Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.
>
> For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever. (D. & C. 132:16-17.)

So the Lord says those of that class, who may be worthy to enter the kingdom of heaven, shall be like the angels, and they remain separately and singly in eternity.

Marriage an Eternal Principle

But the Lord very definitely has declared that marriage is an eternal principle. That is recorded in our scriptures, in the Bible. I call your attention to the fact that the very first marriage on the face of this earth was performed by the Lord, and it was not for time only because there was no time. That was declared, and that ceremony given, to a couple who were not subject to death. Therefore, marriage was not intended to come to an end. And after the

Fall, when Adam and Eve were driven from the Garden of Eden, the Lord did not say that they should return to the dust, and their bodies should remain, but he gave them the promise of the resurrection; nor did he say to them that this marriage that was performed for eternity, if you please, would come to an end.

When the Lord was confronted by the Pharisees, who believed in the resurrection, his answer to them was a very different one. Likewise they came tempting him. They wanted to know if it is lawful for a man to put away his wife for every cause. And the answer was given them:

> . . . Have ye not read, that he which made them at the beginning made them male and female,
>
> And said for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? (Matthew 19:4-5.)

Where is any idea of separation in that remark? "Wherefore they are no more twain"—that sounds like eternity. "No more twain, but one flesh. What therefore God hath joined together, let no man put asunder." (*Ibid.*, 19:6.)

Marriage by Divine Commandment

In the temples of the Lord men and women are sealed, married for time and for all eternity. The Lord has commanded it. Children born to them will be their children not only in this life, but also in eternity; and the family relationship, according to the plan of the Lord, is not designed to come to an end. But, of course, if people will not accept marriage by divine commandment, it cannot be recognized. What God has joined together must be something that will endure, for he does not perform ceremonies for time only. The Lord did not say to these Pharisees, "There is no marriage in eternity," but he said, where God joins, it endures forever. That, I read into this passage of scripture, and I think I read it correctly.

Covenants and Obligations

Now I want to plead to my good brethren and sisters, good members of the Church, to go to the temple to be married for time and all eternity. I want to plead with those who have been to the temple and have been so married to be faithful and true to their covenants and their obligations, for in the House of the Lord they have made solemn covenants and have taken upon themselves before God, angels, and witnesses, obligations that sometimes are broken.

What does marriage mean to members of the Church? It means that they are receiving in that ordinance the greatest, the crowning blessing, the blessing of eternal lives. Now that's the way the Lord puts it, "eternal lives," which means not only will the husband and the wife enter into eternal life, but their children who were born under the covenant likewise will be entitled through their faithful-

ness to eternal lives. And further, that the husband and the wife after the resurrection of the dead will not come to an end. By that the Lord means that they will have a continuation of the seeds forever, and the family organization does not come to an end.

Reason for Divorce

We have too many marriages in the temple of the Lord where the parties entering into the covenants violate them. If we as members of the Church were living in full accord with the principles of the gospel, living by every word that proceedeth forth from the mouth of God, divorce would practically disappear so far as the Church is concerned; that is, among those who are married in the temple.

When divorce comes to those who are married in the temple, it has come because they have violated the covenants and the obligations they have taken upon themselves to be true to each other, true to God, true to the Church. If they will continue to live in that faithfulness, if they will have love in their hearts for each other, respect each other's rights and not one attempt to take an advantage unduly of the other but have the proper consideration, there will be no failures. When the separation comes, as I say, too frequently, it is because of violation of the covenants and obligations of this sacred and holy ceremony.

And when a man and a woman are married in the temple for time and all eternity and then seek through the courts a separation, and perhaps come to the President of the Church to get a cancellation, what have they done? Children likely have been born, and as we have already heard, these children belong to God; they are his children sent to that home with all the rights of protection from father and mother, guidance from father and mother, to be built up and strengthened in the faith, and to go into the heavens, into the celestial kingdom with the father and mother to sit with them in exaltation and glory. But frequently a man and a woman cannot live together, many times because of some trivial thing that arises, and they separate. What have they done to those children? They have destroyed their God-given rights, taken them away from them, destroyed a family. And how are they going to go into the eternities and face their Maker under those conditions?

Now I realize, the Savior realized it, I did not read far enough to take that into consideration because that was not what I was talking about at the time, that there are some cases where a wife needs to have a separation, perhaps a husband should have a separation, but always because of a violation, a serious violation of the covenants that have been made. But here you have the broken home; children left without one and maybe without both parents, to be taken perhaps through the mercy of the Almighty into some other faithful family to be adopted in such a family to be theirs through all eternity.

Now time will not permit me to say more. There is so much that could be said, much perhaps that ought to be said. But those who violate this sacred and solemn covenant are going to have a sorry time of it if they are guilty when they come to the judgment seat of God, for they have broken the bands of an eternal union and lost their promise of exaltation in the kingdom of God.

The Lord bless you I pray in the name of Jesus Christ. Amen.

Singing by the congregation and the Choir, "O Ye Mountains High."

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

My brothers and sisters, I rejoice with you for the blessings of this conference. I have completed one year of service, and I am most grateful for the experiences of this past year. I want to welcome Elder Marion G. Romney into the Council of the Twelve. For years I have admired and respected him for his devotion and for his friendly spirit. I am sure we will all be happy with the quality of the service he is able to give the people of the Church. I also want to welcome those who have been selected as assistants to the Quorum of the Apostles, and pledge them my love and support.

I hope, my brothers and sisters, I will not detract from the spirit of this conference. I earnestly pray for the blessings of our Heavenly Father. Through the sessions of this conference we have had a tremendous spiritual uplift, and the counsel given to keep the commandments of God and to stand in holy places has been timely indeed.

Fasting and Prayer

As I have traveled about the Church these past few months with members of the general welfare committee and listened to their talks on fasting and prayer, I have felt this principle has great spiritual power and opportunity for the blessings of God to the people of the Church and to the Church itself. I have been impressed by its great spiritual significance. It seems to me it is a source of strength, a source of power, a source of blessing that perhaps as a people we are not using enough; that it does have tremendous spiritual value to those who observe the law, and who apply it faithfully. It also seems to me that fasting and prayer can be employed to bless others, and if we would faithfully observe the law, the blessings of our Heavenly Father would collectively be given to the people of the Church.

President Joseph F. Smith said, speaking of the fast, that "the law to the Latter-day Saints as understood by the Authorities of the Church is that food and drink are not to be partaken of for twenty-four hours, 'from eve to eve,' and that the Saints are to refrain from

all bodily gratifications and indulgences." Most Latter-day Saints, I think, understand the doing without two meals in connection with the monthly fast and giving the cash equivalent to the bishop as fast offerings, but I am wondering along with our fasting do we gather our families together and pray with them that they may enjoy the blessings of the Lord? Do we also understand that the true fast presupposes self-restraint and purity of body by refraining from all bodily gratifications and indulgences? It seems to me that the soul cannot be humbled nor sanctified for the blessings of God unless this is true.

Observance Brings Blessings

The Saints by fasting and praying can sanctify the soul and elevate the spirit to Christlike perfection, and thus the body would be brought into subjection to the spirit, promote communion with the Holy Ghost, and insure spiritual strength and power to the individual.

By observing fasting and prayer in its true spirit, the Latter-day Saints cannot be overpowered by Satan tempting them to evil. This morning in the radio address of Elder Cowley, titled, "Man Cannot Live by Bread Alone," he emphasized the forty-day fast of the Savior. As I have thought about the Savior's long fast and prayers unto God, I know his spirit was humbled, his soul was sanctified, and it gave him the moral strength and the spiritual power to resist the temptations of Satan. It also prepared him to go forward and complete the great mission that God had sent him on earth to perform in the interest of mankind.

It was through fasting and prayer that the angel of God appeared to Cornelius, and gained for him and his household the gospel of Jesus Christ. When Peter came to the home of Cornelius, he wanted to know for what reason he had been called. Cornelius said:

> Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house and behold a man stood before me in bright clothing and said, Cornelius thy prayer is heard and thine alms are had in remembrance in the sight of God. (See Acts 10:3-4.)

Sons of Mosiah

When Alma was traveling southward from Gideon to the land of Manti, he encountered the sons of Mosiah returning to the land of Zarahemla. These sons of Mosiah had spent fourteen years doing missionary work among the Lamanites. Alma in all this time had not seen them and was overjoyed at this chance meeting. He was made glad because they were still brethren in the Church and kingdom of God, and says Mormon in his abridgment of Alma's record:

> . . . yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.
>
> But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of

revelation, and when they taught, they taught with power and authority of God. (Alma 17:2-3.)

This indicates the great blessings that come to those who observe and keep this very sacred principle of fasting and prayer.

Missionary Observance

Recently it was my privilege to tour the Northern California Mission, and as I listened to the missionaries, your sons and daughters, make their reports and bear testimony, I was so pleased when they referred time and again to fasting and prayer, and this they resorted to often to obtain God's blessings for themselves in their work. They fasted and prayed for those who were sick among them, and when they found it difficult to impress people with the gospel message of the restored Church, they fasted and prayed about it and received great blessings from such fasting and prayer.

Many of them were fasting and praying that their folk at home, inactive, would become active in the Church. It seems to me you who are leaders would do well to fast and pray for the Holy Ghost to guide you in the selection of officers and teachers for Church positions. Let the Lord give unto you by his Holy Spirit the men and women whom he has chosen.

Calling of Brethren

We read in the thirteenth chapter of the Acts of the Apostles that there were in the Church at Antioch certain prophets and teachers, that among these were Barnabas and Saul. The record says,

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

And when they had fasted and prayed, and laid their hands on them, they sent them away. (Acts 13:2-3.)

We had occasion in the upper room of the temple the other day to witness a similar experience in the selection of Elder Romney to the Council of the Twelve. As his name was presented, there was a unanimous feeling that this man had been called of God to the important position that he now occupies.

Need for Spiritual Power

I feel, my brothers and sisters, that in our work, and our callings, also in our homes, that we individually need the spiritual power, the strength, the guidance, and the blessings that fasting and prayer will obtain.

On one occasion when Jesus came to his disciples, he found the scribes asking them questions. When he inquired as to the nature

of their questions, a man stepped forward and said he had brought his son, possessed of an evil spirit, to the disciples, and they could not cast him out. He pleaded with the Savior to cast out this evil spirit that was sorely vexing his son. The Savior asked him if he believed, and he said, "Lord, I believe; help thou my unbelief." The Master did cast out the evil spirit from the son and restored him to the father. As he entered into the house, the disciples came to him and said, "Why could not we cast him out?" And Jesus answered, "This kind can come forth by nothing, but by prayer and fasting." (See Mark 9:14-29.)

It seems to me, my brethren and sisters, particularly my brethren holding the Melchizedek Priesthood, that when we are called to administer to the sick who are sorely afflicted, if we would humble our souls through fasting and prayer, we would be close to our Heavenly Father and have claim upon him for the blessings to those we love and seek to help.

City of Nineveh

In the interest of saving time (as many other examples showing the great value of fasting and prayer could be given) may I say that there are great powers, virtues, and blessings in this divine law. When Jonah was sent to the city of Nineveh to warn them of their destruction because of wickedness, they repented in sackcloth and ashes, and by decree all in that city fasted and prayed. Their flocks and herds were also required to do without food and drink. God accepted this display of repentance and humility through fasting and prayer and turned aside his anger and the city was not destroyed.

It seems to me that if a city could obtain such a blessing by fasting and prayer, a nation also could be similarly blessed of God. We as a people, by emphasizing this principle, could obtain great blessings for ourselves and for the Church in general.

Many times during this conference we have been reminded that conditions are serious, that the affairs of the world are in a muddle, that there are many uncertainties, that men in and of their own wisdom and learning are not finding the great answers to the problems of humanity and the world. And as a result, the hearts of men are failing them. Surely in these conditions of uncertainty, these conditions of wickedness and vice we need the sustaining and guiding power of Almighty God, which we can obtain from our Heavenly Father through the exercise of this great principle of fasting and prayer. As a people we need the direction, the revelations, and the blessings of Almighty God, which we can only obtain by humbling our souls through fasting and prayer and in keeping God's commandments. Therefore, we should fast and pray for those in high Church positions, that God will favor them with the revelations of his mind and will that we may be guided through this period of uncertainty and darkness.

Example of Nephites

We read in the Book of Mormon that in the beginning of the fifty-first year of the Judges, the people of Nephi enjoyed peace, prosperity, and plenty, but yet they were a faithful people in keeping the commandments of our Heavenly Father. However, during this year of the Judges, pride started to creep into the hearts of the people, and those who had been lifted up in this pride began to persecute their brethren; therefore it was difficult for the faithful members to exercise the freedom of their church beliefs. The account reads:

> Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God. (Helaman 3:35.)

My brothers and sisters, if we fast and pray often I am sure that we, too, can wax stronger and stronger in our faith and in our humility that our hearts will be filled with joy and consolation; that we will also purify and sanctify our hearts, which sanctification will come because we do yield our hearts unto God.

May God bless us, may he help us to understand this great principle of the fast, help us to observe it in its true spirit, help us that we may give to the bishop the cash equivalent of the meals we do not partake of in the interest of the poor of the Church; and I am sure, and I promise you that as a people we shall be blessed. You will also be blessed individually in the observance of this great principle. May this be true, I humbly pray in the name of Jesus Christ. Amen.

ELDER S. DILWORTH YOUNG

Of the First Council of Seventy

This conference, I am sure, has had as its theme the home.

Example of McKay Family

Twenty-eight years ago I was adopted by the people of Ogden and Weber County. I believe now that I can safely say I belong to them. As I have seen it, I think that the greatest influence in Weber County through the years has been the example of the McKay family in establishing and keeping a home. I say the McKay family because President McKay has many brothers and sisters. I have never seen such unity in a family. Weber County knows that. I have had many happy associations with Brother Thomas McKay. I was happy that Brother Petersen said what he did the other day concerning him. If there were time, I could and would tell you other things which have shown me the breadth, and the love, and the desire of this good man who sits down in the lower tiers to give of himself to the people of that county, and to the Church. There isn't

a person in Weber County but who knows that he can ask President David O. McKay to come and speak at the funerals of bereaved loved ones. All feel they can do that. All restrain themselves because of his time. They all call him affectionately David O., behind his back. To his face, of course, they give him his proper title, but everywhere one goes in Weber County it is "David O.," unless they want to tell a story about him, and then it is shortened to "D.O."

I am sure it is all done with affection. There is an old saying that "Home is where the heart is." People from Weber County are not deceived by the fact that Brother McKay lives on East South Temple Street. They know he is forced to live there, but that, had he his way, his address is, and always will be Huntsville, Weber County, Utah.

The example of this family and its resulting influence in our county is a testimony of the influence of good example in home idealism. Truly we of Weber County, and I suspect the rest of the Church also, know that if we will but follow the example of our beloved leader in establishing and keeping a home, we surely will find peace and joy.

Mission to the Indians

I have one more thought. I would not argue as to which of the revelations is the most important, but there is no question that the longest revelation given to Joseph Smith the Prophet is the Book of Mormon. Each of its six hundred pages reveals the dealings of Jesus Christ with those whom he loved as his own family, the House of Israel. When the Prophet read the revelation, I do not know what was stirred up in his mind, but I know what he did. He read that the gospel had to be taken to the remnants of the House of Israel in this land. One of the first acts that he performed was to begin this work. He sent Oliver Cowdery, Parley P. Pratt, Ziba Peterson, and Peter Whitmer, Jr., on a mission to the Indian people. It was a tough, long haul they had in winter, on foot, through the wilderness from where they were at that time to the borders of Missouri, but the hazards of the journey did not stop them. What did they accomplish? Perhaps not much. They were able to talk to an Indian chief; they made the tribe quite excited; and then the Indian agent and the ministers of the surrounding territory descended upon them and drove them out. But one thing they did do from which we can take a lesson. They tried to fulfil a prophecy. It becomes our duty now to continue and try again to fulfil that prophecy; a prophecy that the gospel would go in the last days to these people until the time that they would take their proper place in the establishment of the Center Place and of Zion itself.

Gospel Acceptance Individual

Now I recognize that the acceptance of the gospel is an individual thing. We aren't going to convert these friends of ours in

multitudes. I remind the missionaries who are assigned to these people that they must go from house to house and bear their witness to individuals. There may be many, but we must seek them out one by one. We have been their conquerors—I don't mean the Church. I mean the white people of this land. They have been the subjected people. We know the story of how they have been downtrodden. There is no time now to talk about that. They expect something from us. What they want is help to rise, not relief; understanding, not pity; opportunity, not charity. And I remind you that there are thirty-four million of them in these two Americas, only three hundred and thirty-four thousand of them in the United States, a hundred thousand in Canada, fifteen thousand in Alaska, three million, five hundred thousand in Central America, and seventeen million who are of the blood of Israel in Mexico, in addition to those of the South American continent.

Aztec Indian Boy

I think I see one way by which many of these things are going to be accomplished in something which happened to me a short time ago, and with that I shall close. I was talking to a boy. He was a little older than the Prophet Joseph was when he received the First Vision; he was about the age of the Prophet when he organized the Church. He was an Indian boy of Aztec descent. His mother accepted the gospel years ago in a little village on the slopes of those immense volcanoes in the valley of Mexico. She and her sister came to this valley years ago, and by dint of hard work, perseverance, and love, they have reared a delightful family. They have sent three of their children on missions. This lad of whom I speak had just been given an honor, a scholarship to a great eastern university because of the fine work he had done in chemistry. I said to him, "What are you going to do when you finish? I suppose you are going to become a doctor of philosophy."

"That's right," he said.

"And after that, what? Where are you going?"

He looked up at me, and in the shy way that these people have (they don't like to stare at a person, they glance up at one quickly and want to be sure one understands) he said, "When I get through, I am going home."

"Where is home?" I asked, because I knew he had been reared right here.

"I am going back to the valley of Mexico whence my mother came and try to teach my people what I have discovered."

"What place does the gospel have in that?" I questioned.

He said, "I intend to teach the gospel along with the chemistry."

That, I think, is a key to what we may expect when these people, these loved ones of ours, these of the House of Israel, come into the Church in numbers. They will come if we but strive diligently.

I know the gospel is true. I bear my witness that Jesus is the

Christ, that the Prophet Joseph Smith was inspired of God to do all of the things that he did to establish the kingdom and that these who sit on this stand behind me are verily prophets of God. In the name of Jesus Christ, I bear this testimony. Amen.

BISHOP THORPE B. ISAACSON

Second Counselor in the Presiding Bishopric

President McKay, President Richards, President Clark, and my dear brothers and sisters, I feel very humble this morning.

I think the service that started here in the Tabernacle at eight o'clock this morning has been heavenly and divine. I sincerely pray that the Lord will sustain me, give me the strength and the inspiration that I know I need while I stand here. I have prayed humbly, I believe, that the Lord would purge my soul of everything that is not of him.

Spirit of Conference

I have rejoiced with you in the spirit of this conference. The Spirit of the Lord has been here in rich abundance. No one could attend these sessions and not feel the holy influence of our Father in heaven. No one could come here with the right spirit, with the spirit of peace and love, and the spirit of worship, and not know that these brethren are inspired of the Lord.

We come here by the thousands. The first conference in this Tabernacle was held eighty-four years ago now this October conference, and we have assembled semi-annually since that time with very few exceptions. Many of the men and the brethren who have attended are not here now.

I am thinking of Bishop Marvin O. Ashton who spoke here five years ago at the Sunday session of the October conference. As I have gone about the Church, many of you fine brethren have expressed your great love and affection for Bishop Ashton. Yes, he loved the people, and the people loved him. He loved the Church, and he loved the Lord.

Many who have come to this block are impressed with the feeling and the spirit they have while they are here. Many of them tell us that they feel different here than they do anywhere else. Well, that is right. They do feel different here because this is a sacred block—this building, and the temple to the east have all been dedicated to the work of the Lord, and his influence is here.

Inspiration of Temple Square

I would like to read a paragraph from three of the people who were recently here. One of them from Arizona sent this paragraph:

> The inspiration which we derived on Temple Square will always be remembered, and there will always be a fond spot in our hearts for the

people of Utah. Those who come from outside your state can only marvel at the wonderful feeling which we felt there. It brings a new understanding into our lives to realize that we are all the children of God, and it has meant much to me to know that life can still be joyous and beautiful.

Here is one from Delaware:

What golden memories we have from being in Salt Lake City. It seems to me that it means more because of the setting, and because of the spiritual uplift and devotion to principles and ideals. As I entered that great Tabernacle, I felt a peace, and that feeling has remained with me. We went from there filled with the highest admiration for your people and for the wonderful principles for which you stand.

Then this one came from Ohio:

The thought keeps going through my mind that God was really in that place. The unusual way in which all of your people demonstrated the true living of your religion gave me a real insight into Mormonism which we would have had in no other way. I am very grateful personally for the opportunity of my enlarged understanding of your principles.

People that come here in the right attitude feel the holy influence of our Father in heaven. It is up to you and me to make sure that they do not leave here with an incorrect feeling. Oh, my brethren and friends and associates, in the Church and out of the Church, who are somewhat inactive, and who are uninterested, I would plead with you with all the earnestness of my soul that you repent of your wrongdoings. Let the Spirit of the Lord come into your hearts, and you will know joy that you have never known before.

Repentance of Wrongdoings

Repent of your wrongdoings, and the Lord will forgive you, because he has told us that if we would repent and overcome our weaknesses and imperfections and come unto him,

. . . the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. (Revelation 3:5.)

Let us repent of our wrongdoings, humbly and truly, so the Spirit of the Lord can dwell with us. To you, my brethren, who may be listening in on the air or who may be watching television or who may read the proceedings of the conference, I would plead with you that you not divorce yourselves longer from the activities of the Church because it is impossible for you to know the happiness that is waiting for you without the blessings of the Lord.

To our young people, stay very close to the Church. You young men in business, you young professional men and you boys in college, you young married people, don't feel any longer that you can get along alone. Take the Lord into your confidence with all your hearts. It ought not to be hard when we recognize and under-

stand that he knows the feelings of our souls, anyway. Let us put aside that false pride, and you young people don't be too anxious for success. Don't be in a hurry. Don't want to make all the dollars you can, and while you are so doing, divorce yourselves from the Church.

Importance of Faith

Oh, the blessings that await you if you will only come and mingle with the Saints of the Church! Attend your sacrament meetings. It seems that our people need to be continually encouraged to attend their sacrament meetings. They should come to sacrament meetings in large numbers as often as possible. We should partake of the sacrament and renew our covenants with the Lord, so that during the following week we may be able to withstand those temptations with which we are confronted.

To you young people, do not lose faith in the Church. Do not lose faith in the government. There may be things done by men in high places that you do not approve, but do not judge the government by that. Think of your founding forefathers, of your Constitution, divinely inspired of the Lord, and you will not lose faith in your land or in your government.

Letter From Korea

Have faith in the Lord at all times. I have a letter here from a young man in Korea that I would like to read, and if a young man in Korea can live and write as this young man has lived and has written, you likewise can go and do the same.

From Korea he wrote:

> Dear Bishop: I wish I could find the words to explain my feelings while I read your most welcome letter. In a war-stricken world as I am now living in, I couldn't have received a more warm and appreciative wish than you gave me. A guy's soul gets so low and tired of seeing the world about one fall in ruins, and taking thousands of innocent people with it.
>
> It makes a guy like me realize how lucky the American people are, but I wonder if they appreciate it. I have been here in Korea ever since the war broke out. I am really getting pretty tired, and I will be so glad when this mess is all over with.
>
> My entire life has changed so much since I came here over two years ago. It seems more like ten years to me, since I have experienced so much in these last two years.
>
> Before I left home I didn't realize what nice people I was accustomed to, but after seeing the outside world I now appreciate my family for teaching me the good things that they taught me. I begin to see the difference between people I was used to living with and those of the outside world. I have missed decent people who were taught the ways of the Lord, which he has asked us to live. I have missed friendly neighbors who always greeted me with a smile. I miss my Sunday School and the association of my people. All that I have seen here are temptation and sin that I would never have been able to fight down had it not been for the teachings that I received in my home and in this Church.
>
> It seemed as if every time sin crossed my path because of loneliness,

I would then see my mother's face and my people at home looking at me as though they trusted me and expected me to be an example of right living until I returned home, to live so that I would be worthy of a fine girl and have life's happiness and a home and children.

God only knows the torture a guy goes through from being so far from home under such trying circumstances. I will say with all my heart that I believe in God and prayer. Otherwise I never would have succeeded and survived. When I felt alone, I would walk at night so that I could pray to my God. I prayed that he would help me live a clean life and find satisfaction and happiness in living that way. For that reason, I have been successful.

I went to school and was graduated, and then I went to Japan. I worked in an office as a typist. I found a liking for the work, and I worked hard to keep it and earn promotions. My most trying time in Korea was when the United Nations forces were so hard pressed. There I lost my best buddy. He was shot down through the head right before my eyes. I will never forget that as long as I live. That is my deepest regret in coming to Korea.

I have had several terribly close calls, but I know that God has saved my life and saved my soul. I trust him completely with it, and my wish is for him to be the judge. I guess I should have fear, but I don't any more. After seeing my buddy die, I feel I am no better than he was, so far that reason I want to leave it for God to decide, and I don't worry about it. We have lost lots of good boys over here, probably many more than the people of America realize. I know I would be the happiest guy alive if I was home to attend your meetings, and be part of them, and it is the true work of God that is striving to keep the world at peace today.

No person could be doing more to make a peaceful world than to live and teach God's ways of living. My prayer will always be with all of you in your work.

Our hearts and prayers go out to these boys that are there, and the thousands who will yet go. Oh, is it asking too much that we pray for them daily? Whether they are our own or not, they are somebody's boys. Let us pray for them. Let us write to them. Think how you would feel if you were a young man in the service, way over in Korea, and at the end of a hard day if you came to your bunk at night and found a letter from some of your folk or your friends, to help buoy you up.

Testimony

Well, I want to bear you my testimony that I know that God lives. I know that he hears prayers. I know that his Spirit can dwell with men, and I know it can withdraw from them, and I know it is up to you and me to live close enough to the Lord that we can have the companionship of his sweet Spirit.

May the Lord bless us that we may take to our homes and apply in our lives the messages of these conferences. Oh, parents, stay close to your children. Love them with all your hearts. Hold them near and dear to you. They need you today as they have never needed you before.

May God bless the youth that they may stay close to the

Church, and that we will be mindful of them, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

We are happy to see in the audience the state, county, and city officials, the state superintendent of schools, the president and deans from the Brigham Young University and the Ricks College, members of the Church Board of Education, and the Church Department of Education including directors of Institutes and Seminaries. We are pleased to express our pleasure at the presence of Dr. Wilbur LaRoe of Washington, who is present here today, and who will deliver the address at the inauguration ceremonies for Dr. Ernest L. Wilkinson, President of the Brigham Young University. These services will be held in the new Fieldhouse at Provo tomorrow at ten o'clock a.m. All are invited, whether you have received a printed invitation or not.

Among the educators present I wish specifically to mention the president of the Brigham Young University, the president of the University of Utah, the president of the Utah State Agricultural College, the president of the Weber College, and the president of the Branch Agricultural College at Cedar City. I have just been reminded too that Mrs. Wilbur LaRoe is accompanying her husband on this official visit, and we extend a hearty welcome to both.

The Tabernacle Choir will now sing: "Lamb of God," Elder J. Spencer Cornwall conducting.

The closing prayer will be offered by Edward B. Clark, Patriarch to the Davis Stake, following which this conference will stand adjourned until two o'clock this afternoon.

The proceedings of this afternoon's session will be broadcast over all stations as heretofore announced, and over television.

The choir singing for this session has been furnished by the Tabernacle Choir, Elder Cornwall conducting, and Elder Asper at the organ.

The Choir sang an anthem, "Lamb of God," after which the closing prayer was offered by Edward E. Clark, Patriarch to the Davis Stake.

Conference adjourned until 2:00 p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference convened at 2:00 p.m., Sunday, October 7th.

President David O. McKay:

This is the concluding session of the One Hundred Twenty-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

These services are being broadcast in the Assembly Hall and in Barratt Hall, 60 North Main, over a loud-speaking system, and by television.

The proceedings will be broadcast also over Station KSL, Salt Lake City, and, by arrangement through KSL, over the stations named in the first session of this conference.

This session will also be televised over the KSL television station, channel 5.

The music is furnished by the Tabernacle Choir under the direction of J. Spencer Cornwall, conductor, and Alexander Schreiner at the organ.

We shall begin this service by the Tabernacle Choir singing: "O Praise Ye God."

The opening prayer will be offered by Elder Elias Peterson, Patriarch to the North Weber Stake.

Singing by the Choir, "O Praise Ye God."

Elias Peterson, Patriarch in the North Sevier Stake, offered the invocation.

The Tabernacle Choir sang the anthem, "Hear Our Prayer."

President David O. McKay:

Musical harmony and expression sublime!

Following Elder Joseph F. Merrill of the Council of the Twelve, who will now speak to us, will be Milton R. Hunter of the First Council of the Seventy.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Brethren, sisters, and radio listeners: During the few minutes allotted to me, I purpose talking about a few matters that I feel are important enough to justify my asking your attention to them. They are not new, but they are current and vitally concern us in our daily lives. They have been much discussed but are in need of more attention than they have yet received from many of us. They have to do with both our material and spiritual well-being. They are directed to our own Church people, but we invite all others to consider them.

The Apostle Paul wrote, as you know, these words:

> Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?
>
> If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (I Cor. 3:16-17.)

The Word of Wisdom

As a means of preserving our bodies from certain types of defilement (destruction), the Lord gave to the Church in its very beginning, and to the human family generally, a revelation that has properly been called a law of health, better known among us as the Word of Wisdom, printed as section eighty-nine of the book of Doctrine and Covenants. Years ago I was present in a meeting where a prominent non-Mormon doctor of medicine referred to the Word of Wisdom as the Lord's Law of Health and said so far as he knew it was the best brief statement in the English language of the conditions that must be observed if good health continued. This is a truth related not only to the material world but to the spiritual realm as well, as has been said several times in this conference, quoting Joseph Smith in the Doctrine and Covenants. We get no blessing from God except by obeying the law upon which the blessing is predicated. I repeat, good health is continued only if we obey the laws of health.

In the revelation referred to, the Lord said liquor and tobacco are not good for man—truths that have since been abundantly confirmed by the observations and research work of highly-qualified investigators. However, in the revelation the Lord did not give reasons; it was unnecessary to do so. Some of them were already known. The Lord knew others would be discovered by his inquisitive children.

Let us summarize a few of the authoritative statements relative to the effects of liquor and tobacco. As to tobacco, it contains nicotine, one of the most deadly poisons known to the pharmacist. It affects injuriously the heart, the brain and mental powers, the nervous system, the kidneys and elimination organs, the muscular system, etc., thus weakening the body with the result that it is less resistant to various kinds of disease.

Facts About Tobacco

Dr. Irving Fisher of Yale University, long noted as a writer on matters relative to human health, wrote, among other things in the preface to Dr. Frank L. Wood's book *What You Should Know about Tobacco,* the following:

> I have had unusual opportunities to become familiar with the many-sided tobacco problem. The evidence now exists sufficient to show that no one who smokes can achieve the best of which he or she is capable, whether this be a foot race, a prize fight, a golf game, a rifle score, writing, speaking, singing, acting, performing on violin, piano, or typewriter, attainment of health, strength, endurance, beauty, glamor, or any other

excellence on which men and women set their hearts. It is time that those ambitious in all other lines of work should also learn the truth that tobacco harms, never helps.

The use of tobacco shortens life. This fact was satisfactorily demonstrated to the scientific world by Dr. Raymond Pearl of Johns Hopkins University, who published fifteen years ago a research paper in which he showed that on an average heavy smokers die about ten years sooner than non-smokers and moderate smokers from three to five years sooner. Everybody knows that college athletic coaches do not permit their boys to smoke. Yes, the use of tobacco is injurious to man.

Effects of Alcohol

Now relative to alcohol: Some of the facts relative to the injurious effects of consumed alcohol are briefly stated by the eminent authority, Dr. Haven Emerson, as follows:

1. We have learned that alcohol, as commonly used today, causes more diseases, disability, and death than any other cause of ill health which is wholly in the power of the individual to prevent and avoid.

2. Medical sciences have learned and found that alcohol is not a food, a stimulant, or harmful only in drunkenness. That was the former belief. The liver, stomach, and heart were supposed to suffer only from drunkenness. Those are the least of the damages alcohol causes. Deaths from alcoholism are the least of the harm that alcohol causes. It is the constant and severe interference with human relations, the disturbance of the conduct of people to each other, that is the major damage that alcohol does in our society today.

3. Alcohol is a depressant narcotic drug, not a stimulant. That cannot be too often repeated. The effects of alcohol are almost entirely, if not wholly, to be experienced by its toxic damage to the central nervous system, the brain, and spinal cord. It is upon those tissues that the action of alcohol shows most strikingly. The only thing that distinguishes man from the brute is his power of self-direction, self-control, judgment, discretion. Those things are the first qualities of man that are destroyed by alcohol, long before there is any obvious interference with the muscles and motor functions of the body.

4. Alcohol is not describable as a food which forms any part of a wholesome diet.

5. In recent times, it has been observed that the lifesaving reflexes of the body are all slowed from five to ten percent by amounts of alcohol too small to be socially appreciable, and in amounts far smaller than can ever be registered under the law or by the police as indicating intoxication. In amounts too small to be appreciated, alcohol slows the reflexes of the body, which we are endowed with to protect ourselves from destruction—the nervous reflex action of the eye, the ear, the muscles—which we depend on in this world of speed and power and uncontrolled human association. The evidence shows there is no form of human activity so far tested which does not show inferiority of performance as the invariable sequel of the absorption of alcohol in amounts smaller than would be recognized as of toxic significance.

6. Perhaps the most important of all is the positive statement that no evidence of improvement in human health has so far been found to result from the use of alcohol in the normal human being.

7. Alcohol, as used, causes many times more deaths than the infectious diseases.

Cause of Highway Accidents

Thus writes Dr. Haven Emerson, a world-recognized authority on the effects of alcohol on the human body. Scientific observations and experiments absolutely prove that alcohol in amounts as small as only "a drink or two" causes a slowing of the reflexes of the body sufficient to result in many highway accidents. But the driver usually believes that this small amount makes him more alert—a safer driver after the drink than before. But this is not the case, as every traffic officer knows. Alcohol is a deceiver; it lies to the driver. Instead of making him more alert, it really makes him less alert and less safe in his driving. According to the estimates of the National Safety Council, and others qualified to give estimates, from twenty-five to forty percent of all highway accidents are due to drinking drivers—the majority of them having had, so they say, only "a drink or two." Such a driver is far more dangerous than the one who knows he is drunk.

This matter of traffic accidents in the United States is very important. It is said that they resulted last year in thirty-six thousand fatalities—more fatalities than we suffered during the same period in the Korean war.

Social and Spiritual Effects

So far I have spoken only of the effects of alcohol on the body of the drinker, but there are social and spiritual effects of far greater importance that result from his drinking.

It is perhaps not so important what the drinker does to himself —great as this is—as to what he does to others—how his drinking affects others. At the conference of the American Association of Industrial Physicians and Surgeons last April, it was said by the medical director of a large steel company that hang-overs cost factories one billion man-hours every year, a tremendous loss in goods and wages, thus affecting many more people than the drinkers.

First Presidency Message

In a session of the October conference of the Church in 1942, President Clark presented a timely message of the First Presidency in which was written the following:

> Over the earth, and it seems particularly in America, the demon drink is in control. Drunken with strong drink, men have lost their reason; their counsel has been destroyed; their judgment and vision are fled; they reel forward to destruction.
>
> Drink brings cruelty into the home; it walks arm and arm with poverty; its companions are disease and plague; it puts chastity to flight; it knows neither honor nor fair dealing; it is a total stranger to truth; it drowns conscience; it is the bodyguard of evil; it curses all who touch it.
>
> Drink has brought more woe and misery, broken more hearts, wrecked more homes, committed more crimes, filled more coffins, than all the wars the world has suffered.

In the light of these factual statements, forcibly and eloquently put by President Clark, how is it that any sane member of the Church believing in the divine call of Joseph Smith, would dare to indulge in drink? Does he not know the sin and the danger of indulgence? This action not only harms him in person, thus defiling his body, but it makes him a danger to his family, to his associates, to society, and an offender of God.

Danger of Moderate Drinking

But there are many people who protest that drinking in moderation is not harmful. Have I not pointed out that the most dangerous potential killer on the highway is the driver who has taken only "a drink or two"? Is it not through example that we yield our most potent influence? Drinking a single glass is likely far more strongly to influence others to drink than would drinking a jug. Yes, the example of participation in a cocktail party, of drinking in a convivial set, of taking a glass with a friend—any of these is likely to be taken as a license by the unwary to indulge.

There is a grave danger in alcohol of which the novice may not be aware—the danger of becoming an alcoholic—of becoming one who drinks to excess, unable to control his drinking. Mrs. Marty Mann, a recovered alcoholic, executive director, National Committee for Education on Alcoholism, said a few years ago in a national radio broadcast that the years of her acute chronic alcoholism were the most painful years of her life. "I suffered constantly," she said, "not just one kind of pain, but *all* kinds of pain. I suffered physically, mentally, emotionally, financially, and socially—in every department of my life. I tell you, honestly, and on behalf of those three million human beings (alcoholics) that alcoholism is *the most painful* disease known to man."

A careful study shows that about one of every sixteen persons who takes his first glass becomes an alcoholic. But whether this will be his fate cannot be determined in advance, strange as it may seem. Hence, safety demands a refusal to take the first drink.

But it is not always easy to say, "I do not drink." Natural curiosity to learn how the stuff tastes, the invitation of agreeable companions, the fear of being regarded as a sissy or of leaning over backwards, or of throwing a damper on a jolly group, memory of attractive advertisements seen or read—one or more of these and other temptations must be waved aside by a refusal. But the fact that it is "smarter not to drink" is a truth that will give the necessary courage to everyone who is accustomed to pray and to respect himself. The Lord helps him who worthily tries to help himself.

The Problem of Drink

The problem of drink looked at in the light of national interests is one of the most difficult and dangerous this country faces. The

custom of drinking prevails in all strata of American Society, among the rich and the poor, the old and the young, the educated and the ignorant, the strong and the weak, the official and the military. Drink is responsible, in part at least, for many of our existing difficulties. The per capita consumption in the District of Columbia is much the highest in the country—5.37 gallons in 1950, compared with 1.24 gallons for the whole United States, more than four times greater in Washington than the average. The consumption in Utah was 0.74 gallons, fourteen percent of that in Washington.

Does this great consumption in Washington have any signficance? It was reported that at the conferences with Stalin at Teheran and Yalta during the war an abundance of liquor was in evidence. Did the presence of liquor have any influence on the harmful agreements (harmful to us) that were reached?

Crime in its many varieties is current in the United States, and the records show that nearly all criminals use liquor and tobacco. And as you know, many crimes are committed because the perpetrator is under the influence of liquor. As you also know, many destructive fires, causing loss of many lives and enormous losses of property, are due to the carelessness of smokers.

Evils of Indulgence

Indulgence in alcoholic beverages and tobacco is not only injurious to body, mind, and spirit—therefore hurtful to the consumer and greatly so to society—but it is very expensive, estimated to be about fifteen billion dollars annually in the United States—more than is spent for education, libraries, and charity. The picture is dismal indeed. Why is it, how is it, that intelligent, sensible human beings will persist in consuming liquor and tobacco in the light of the many, some dreadful, evils resulting from this consumption? Can it be that they are not well-informed of these effects? This is probably true in many cases, especially with the youth. Hence education is one of the means that should be employed intensively among all ill-informed persons. So many and great are the evils of indulgence that all feasible means should be employed to eliminate them. Certainly all schools should participate in this movement.

But as this movement is intensified, so will counter movements be, we may be assured; "conspiring men" will intensify their "evils and designs." Satan, the devil, is not asleep.

But Latter-day Saints—members of this Church—believing and knowing that God has spoken in modern times on the subject of liquor and tobacco, will you not be aroused, become converted and abstain from indulgence in the use of these things? Nothing less is expected of you by the Church and by non-members who know our teachings relative to them. Be wise, not foolish.

May the Lord help all of us to be sincerely obedient to his will, I pray in the name of Jesus Christ. Amen.

ELDER MILTON R. HUNTER

Of the First Council of Seventy

My dear brethren and sisters, I humbly ask an interest in your faith and prayers, and the Spirit of God to rest upon me on this occasion.

Preaching of Gospel

Shortly before the ascension of Jesus Christ, our Lord and Master, he gave his Apostles their final commission, saying unto them:

> . . . Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:15-16.)

After the ascension of the Lord, the Apostles went forth humbly, faithfully, diligently, from town to town, from village to village, from city to city, declaring the good message which the Lord had given them; preaching the gospel of Jesus Christ; establishing Christian communities. Gradually, one Christian community after another arose in the Mediterranean world. The gospel spread from land to land.

But also as time passed, the Apostles received very severe persecutions, which resulted in the death—the martyrdom—of all of them except John the Beloved. They sealed their testimonies with their blood, dying for the eternal truths which they had embraced.

False Teachings

As time went on, and as Paul the Apostle and others of the great prophets had predicted, heresies crept into the Christian Church. False teachings and false doctrines came into Christianity. Especially is this true toward the end of the fourth century A. D. At that time the Roman government made the Christian Church the state religion and outlawed all pagan religions. This resulted in thousands and thousands of pagans flocking into the Christian Church, naturally without being converted. They brought with them their choice pagan ideas, practices, religious rituals and doctrines, bringing about an adulteration of the gospel of Jesus Christ, which resulted in what is known as the Great Apostasy.

If the Savior had come back to earth at the beginning of the fifth century A.D., I doubt whether he would have recognized the Christian Church as the one that claimed descent from that which he had established, so far had it gone astray. Christianity had actually become a composite of Christian beliefs, practices, and doctrines; Jewish teachings and rituals; Greek, Roman, and Egyptian pagan philosophies; and pagan religions of various brands. The Holy Priesthood had been withdrawn from the earth. The power of godliness was no longer present in the Christian Church. Thus there was a complete falling away from the gospel which had been estab-

lished by the Son of Man. The Church lay in darkness, and the darkness enveloped the earth. This spiritual darkness continued for hundreds and hundreds of years.

Gospel Restored

Finally, during the early part of the nineteenth century, Jesus Christ, the God of heaven and earth, stretched forth his hand again to reveal once more the gospel plan of salvation to the human family and to establish his Church upon earth. This great and marvelous work came about in fulfilment of the prophecies made by many of the ancient prophets. They had predicted that there would be a restoration of all things in the latter days and that all the rights, rituals, doctrines, powers, priesthoods, and ordinances necessary for the salvation and exaltation of the human family would be restored. (See Acts 3:21.)

From heavenly beings this gospel was restored to the Prophet Joseph Smith, and the promise given by the Lord that it would never be taken from the earth again nor given to another people. (See D. & C. 27:13.) As part of that restoration, the Holy Melchizedek Priesthood was brought back to earth again. The Savior, as he had done in the Meridian of Time, established offices in that priesthood. In this dispensation they consisted of a First Presidency, Twelve Apostles, seventies, elders, and others to carry forward the work of the Lord.

Commandment in Present Day

The commandment from Jesus Christ, our Savior, came to the Twelve in modern times, just as it did to the Apostles in his day:

> Therefore, go ye into all the world; and whatsoever place ye cannot go unto ye shall send, that the testimony may go from you into all the world unto every creature.
>
> And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends;
>
> Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. . . .
>
> Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am.
>
> And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. (*Ibid.*, 84:62-64, 74-75.)

Assignment to the Twelve

Acting in accordance with this revelation and also several others, such as the one which appointed the Twelve Apostles to hold the keys of opening the doors of the gospel of Jesus Christ to every nation throughout the earth; the revelation to the effect that the

gospel should be taken to every nation, kindred, tongue, and people, preparatory to the coming of the Lord, and other similar pronouncements, the Twelve Apostles did go forth throughout the world. During the past one hundred and twenty-one years, they have opened the doors of the gospel to most of the nations.

The history of the work of the Twelve in carrying forward their missionary assignment presents a marvelous story. In addition to the great work that they have done, the Apostles also have sent many other gospel messengers to the places where they could not go.

Others Called

Now, the Lord, in establishing the gospel on the earth in the latter days, did not give revelations entirely to the effect that the Twelve were to be the only ministers of the restored truths. He also gave revelations to the seventy, designating them as "especial witnesses" of Christ, and calling them to be ministers of the restored gospel. " . . . first unto the Gentiles and then to the Jews." (*Ibid.*, 107:25-26, 34, 38, 93-97.) And again, he also gave a revelation to every faithful elder in the Church, commanding him to proclaim the message of salvation. He said unto the elders:

> Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost.
>
> And he that believeth and is baptized shall be saved, and he that believeth not shall be damned. (*Ibid.*, 68:8-9.)

During the past hundred years, thousands upon thousands of elders have gone forth in harmony with this divine command. I believe there is no time in the history of the human family where a Church has put forth a greater missionary effort in accordance with the command of God than has the Church of Jesus Christ of Latter-day Saints during the past one hundred and twenty-one years.

The Lord not only commanded the elders to go forth and preach the gospel, but he also gave a command in a revelation to Joseph Smith to the effect that every person who is baptized into the Church of Jesus Christ of Latter-day Saints is morally obligated in the sight of God to do missionary work. In other words, he is to proclaim the words of eternal life to the honest in heart. In fact, the commandment of the Lord to every baptized member of the Church of Jesus Christ is as follows: " . . . and it becometh every man who hath been warned to warn his neighbor." (*Ibid.*, 88:81.)

If every Latter-day Saint would take that revelation seriously, thousands and thousands of the honest in heart who live among us would gladly receive the words of eternal life and affiliate themselves with the true Church and kingdom of God.

Living of Gospel

If all Latter-day Saints would live the gospel in every detail, as

it has been revealed from the mouth of Jehovah through the prophets, our lights would so shine to the world that multitudes of good people would actually ask to join the Church of Jesus Christ. Our neighbors would see the light shining forth from Latter-day Saints, because the gospel had made them live such good lives, and they would readily accept this Church as being "the only true and living Church upon the face of the whole earth." (*Ibid.*, 1:30.) Certainly the gospel would then roll forth throughout the world, as Daniel predicted it would, like a great "stone cut out of the mountain without hands." (See Daniel 2:27-49.) It would roll forth until it "filled the whole earth."

One of the obstacles we meet in our efforts to spread the gospel message is the fact that so many Latter-day Saints do not live the gospel. And, on the other hand, many members of the Church do not take the time to tell their neighbors about the gospel. They do not invite their neighbors to attend Church with them nor to come in contact with Church influence in other ways. I sincerely believe that there are many honest in heart who would like to investigate the gospel truths and later on probably join the Church if they were invited to participate and were encouraged to do so. God will hold us accountable to do our share along this line. We must warn our neighbors.

Missionary Assignment

When the Lord established the gospel through the Prophet Joseph Smith, he gave the members of the Church many great assignments. I believe that there is no assignment that the Lord gave to the Church greater than that of missionary work.

If one should read the Doctrine and Covenants through and tabulate the various subjects that the Lord revealed information on, he would find that missionary work holds a dominant place. In my study of modern revelation, I have found that there is no subject that the Lord revealed more about, that he talked on more times and in more ways than the missionary assignment. In fact, the gospel of the kingdom must be taken unto every nation, and kindred, and tongue, and people preparatory to the coming of the Lord; and after this great assignment has been successfully completed, according to the words of Jesus Christ, our Lord and Savior, " . . . then shall the end come." (D. & C. 133:37; Matthew 24:14.)

Not only must the gospel be taken "to every nation, and kindred, and tongue, and people" here in mortality, but it must also be preached to all of our departed ancestors in the spirit world. A great missionary campaign must go forward until all who have died without the law of the gospel will have the opportunity to accept or reject it. Temple work will not be completely effective without missionary work. In fact, the people in the spirit world have to learn the various gospel truths, receive the gospel plan of salvation, repent of their sins, and prepare themselves to receive the temple ordinances which

have been performed for them vicariously before that great work reaches a fulfilment and gives to the people the blessings that they should receive.

Therefore, it is very evident that missionary work is one of the greatest assignments which God has placed upon the Church. In fact, the Prophet Joseph Smith on one occasion said, "After all that has been said, the greatest and most important duty is to preach the gospel [of Jesus Christ]." (Joseph Fielding Smith's *Teachings of the Prophet Joseph Smith,* p. 113.)

The Thing of Most Worth

When the gospel was being restored to earth during the early part of the nineteenth century, a number of brethren came to the Prophet Joseph Smith and asked what the Lord would have them do in this great work. Their concern was to learn what would be the most important thing for them to do. The word of the Lord came to the Whitmer men as follows:

> And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. (D. & C. 15:6; 16:6.)

I believe that that revelation applies as aptly to you and me as it did to John and Peter Whitmer, Jr. I know of no way whereby we can help to bring salvation to our own souls better than by doing all that we can to bring salvation to the souls of others. In other words; we save our own souls in proportion to the service we render to the honest in heart who are seeking after truth by giving to them the gospel of Jesus Christ, or the plan of life and salvation.

There are many other revelations that could be cited which indicate the importance of the missionary assignment, but we haven't time on this occasion to quote them.

Encouragement to Seventies

As a member of the First Council of the Seventy, the duty rests upon me and others of the Council to help carry the message of salvation to the honest in heart and to do our utmost in promoting missionary work. I would like to take this opportunity, therefore, to encourage all the seventies throughout the Church to engage in missionary work that they might magnify their callings as seventies. If we fail to do this, we may stand under condemnation at the judgment day for not having magnified our priesthood.

The First Presidency has asked for three seventies from each quorum—a thousand seventies—to go into the mission fields this fall. I should like to encourage the stake presidents, the bishops, the seventies, and all who are concerned, to cooperate on this great assignment and to respond to the call of the First Presidency.

The call from the First Presidency is a call from the Lord, because these men are the duly authorized servants of God here upon the earth. They hold the keys of the kingdom; and God the Eternal Father and his Only Begotten Son accept all that they do in the office of their calling as if these acts had been performed personally by Jesus Christ.

Stake Missionary Program

Also, I would like to encourage all of us as Church members to take greater advantage of the stake missionary program. I am sure we have done a good job in the past, but I feel confident that we have hardly scratched the surface. I am of the opinion that there are thousands and thousands of seekers after truth who live among us who would receive the gospel of Jesus Christ if they had a fair chance. If we would spend more time in doing missionary work, great would be our joy in this life, and eternal should be our reward in the world to come. The Savior made this point clear and definite wherein he said:

> Remember the worth of souls is great in the sight of God; . . .
> Wherefore, you are called to cry repentance unto this people.
> And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!
> And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (*Ibid.*, 18:10, 14-16.)

My dear brothers and sisters, I do humbly trust and pray that God will bless us to the extent that we will not only continue with the great missionary spirit that we have shown in the past, but that we shall also catch a fulness of the spirit and greatness of this assignment and vigorously carry it forward until we do prepare the world for the coming of the Savior, that he may reign as Lord of lords and King of kings.

Testimony

I bear testimony that this is the true gospel of Jesus Christ. I know this fact as I know that I am alive. I know that Joseph Smith is a prophet of God and one of the greatest prophets that has ever lived on this earth. I know also that if you and I will live according to the teachings of the commandments that we have received in the Church of Jesus Christ, someday we shall come back into the presence of God and receive exaltation, which he has declared to be the greatest gift that he has in store for those who love him and keep his commandments.

May God bless us in carrying forward this great missionary assignment and in all of our walks of life, I humbly pray in the name of Jesus Christ. Amen.

ELDER BRUCE R. McCONKIE

Of the First Council of Seventy

Two great truths must be accepted by mankind if they shall save themselves: first, that Jesus is the Christ, the Messiah, the Only Begotten, the very Son of God, whose atoning blood and resurrection save us from the physical and spiritual death brought to us by the Fall; and next, that God has restored to the earth, in these last days, through the Prophet Joseph, his Holy Priesthood with the fulness of the everlasting gospel, for the salvation of all men on the earth. Without these truths man may not hope for the riches of the life hereafter. (See THE IMPROVEMENT ERA, vol. 38, pp. 204-205.)

Those words were given by the First Presidency of the Church in a testimony to the world on the occasion of the one hundredth anniversary of the establishment of the Quorum of the Twelve Apostles in this dispensation, and if the Spirit will give me utterance, I would like to say a few things with reference to them.

SALVATION CENTERED IN CHRIST

We are the people of God. We are the members of the kingdom of God on earth, which is this Church, and we have the knowledge and light and revelation which causes us to know that salvation is centered in Christ. We believe in Christ. We are the Church of Christ. We believe that through his atoning blood and the sacrifice which he worked out, all men will be raised in immortality, that is to say, the body and the spirit will be reunited, a resurrection will be brought to pass; and we believe that those who obey the laws and ordinances of the gospel will gain, in addition to immortality, the glorious gift of eternal life.

We have the witness and knowledge that Christ was the Firstborn of the Father, that in the spirit world, in the pre-existent eternities, he obeyed the laws of the Father and by diligence and righteousness ascended even there to the status of a God.

We recognize him as the Creator, under the Father, of the world and all that in it is. We worship him as the God who revealed his saving truths to all the ancient prophets, those mighty leaders who have come in every age when he has had a people on the earth.

We believe that he came into the world, born of Mary, literally and actually, as we are born of our mothers; that he came into the world, born of God the Eternal Father, the Almighty Elohim, literally and actually, as we are born of our earthly fathers.

We believe that he had the power to lay down his life, and the power to take it up again, because Mary was his mother and God was his father.

We certify of Christ; we preach of Christ; and we have the knowledge that salvation is in and through him and him alone. "Salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent" (see Mosiah 3:18), and

"how great the importance," as Lehi expressed it, "to make these things known unto the inhabitants of the earth." (See II Nephi 2:8.)

Acceptance of Prophets

Now it is not possible, in my judgment, for people in the world to accept Christ and come to salvation, unless at one and the same time they accept the prophets whom Christ has sent and receive the administration of holy ordinances under their hands.

Christ and his prophets are one. We could not believe in Christ if there were not prophets to declare Christ and his saving truths unto us. The Apostle Paul reasoned on this subject, and he said:

> . . . how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
> And how shall they preach, except they be sent? (Romans 10:14-15.)

Except for Christ, there would be no salvation. Except for the prophets of God, sent in the various ages of the earth's history, the testimony of Christ would not be borne, the message of salvation would not be taught, and there would be no legal administrators who could perform the ordinances of salvation for men, that is, perform them so they will be binding on earth and sealed eternally in the heavens.

So it is that the Lord has sent prophets. No one would suppose that he could believe in Christ and reject Peter, James, and John. The Lord and his prophets go hand in hand. Christ said, "I am the true vine, and my Father is the husbandman"; then he said to his Apostles, "Ye are the branches." (John 15:1, 5.) The branches and the vine are connected. He taught also that if the branches were torn away from him, they would wither and die and be cast into the fire. If people in the world would pick the fruit of eternal life off the branches, they have to accept the prophets, for the branches are the prophets.

Gospel Dispensations

This has been the system that the Lord has had from the days of Father Adam to the present moment, and it will continue eternally. The Lord sent Adam in the beginning to teach the principles of salvation. Adam had a dispensation of the gospel, that is, the Lord revealed direct from heaven to Adam, dispensed to him, the saving truths; and anybody that lived in the days of Adam, to be saved in the celestial kingdom, had to accept Jesus Christ in whom salvation lay, and also had to accept Adam as the revealer, the prophet, the legal administrator who taught the laws of salvation and administered the ordinances thereof. It went in just that manner in every succeeding dispensation.

In the days of Enoch, if a man would be saved in the celestial

kingdom, he accepted Christ as the Savior of the world and Enoch as his prophet. And so in the days of Abraham, of Moses, of Peter, James, and John, and of this day.

I suppose that the Church procedure was not too different in former days. They had testimony meetings then, and when people stood up in them, as they were moved upon by the Holy Ghost, they bore witness that Jesus Christ was the Son of God who would come, and that Adam was his prophet, or Enoch, or the head of whatever dispensation was involved; and that is the way it is today. We certify of Jesus Christ, and we certify of Joseph Smith, and they are one. They are united perfectly.

> For he that receiveth my servants receiveth me;
> And he that receiveth me receiveth my Father;
> And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. (D. & C. 84:36-38.)

Vision of Abraham

Now may I mention the great vision that the Patriarch Abraham had? You recall that the Lord showed him the pre-existent hosts and, more particularly, the noble and great in that world. Abraham saw them, the intelligences, the spirit sons of God our Father, the noble and great spirit who were among them, and the Lord said to him, ". . . Abraham, thou art one of them; thou wast chosen before thou wast born." (See Abraham 3:23.)

As with Abraham, so with all the prophets of God. Sometimes someone may wonder, that is, someone in the world, how is it that the Father and the Son would appear to a fourteen-and-a-half-year-old boy in the spring of 1820, to usher in, as we express it, the Dispensation of the Fulness of Times.

Joseph Smith sat with Father Abraham in the councils of eternity, and Joseph Smith was ordained as Abraham was ordained to come down and be the head of a gospel dispensation here. He had ascended by virtue of obedience, intelligence, progression, and righteousness to a high state of spiritual perfection in that world. When he came here, he brought with him the talents and abilities, the deep spirituality, and the innate righteousness that he developed back there under the tutelage of God the Father.

In the eternal worlds, the Firstborn spirit offspring of the Father was Jehovah who is Jesus Christ. He was pre-eminent. Standing next to Christ was the great spirit, Michael. Christ was ordained as a lamb slain from the foundation of the world, chosen to come here and be the Redeemer. Michael was prepared and chosen and sent here as Father Adam, the first man of all men, the first flesh upon the earth, the head of the human race, and the presiding high priest, under Christ, over all the earth.

Place of Joseph Smith

The spirit men who were associated with Christ and with Adam in the pre-existent eternities, and who were more valiant than all their fellows, were the ones chosen to head the various dispensations of the gospel. One of these was the Prophet Joseph Smith. It doesn't take much reflection then, it seems to me, for us to know that Joseph Smith was one of the dozen greatest spirits that God the Eternal Father had in all the councils of eternity; that he came so as to be here at the appointed time and at the express hour and at the very moment that the Lord designed to open this dispensation He was here to take his part in that event.

I do not think that the Father and the Son would have appeared to an ordinary fourteen-and-a-half-year-old boy, if he had gone out into that grove of trees to ask the Lord which of all the churches was right. I think the Lord had been preparing Joseph Smith for that event from all eternity; that Joseph Smith had the spiritual stature, the strength for righteousness that enabled him to endure the vision; that he had the talent and ability to press forward in righteousness in the kingdom of God on earth: first, to establish it; and then, somewhat, to perfect its organization before he was taken home, before he sealed his testimony with his blood.

In my judgment Christ and his prophets are one; and salvation in this day is, first, through Christ and his atoning sacrifice, and it is, second, through accepting the atoning sacrifice and the doctrines of Christ as they have been revealed by the Prophet Joseph Smith, and as they are taught by the living oracles who wear the mantle of the Prophet and stand at this moment at the head of the kingdom of God on earth.

Personal Experience

May I just tell you one experience that I had. I have never told this to any person before, except my wife. Six months ago in the Solemn Assembly, when the First Presidency of the Church were sustained, as I sat down here behind one of these lower pulpits, the voice of the Lord came into my mind as certainly, I am sure, as the voice of the Lord came into the mind of Enos, and the very words were formed, and it said:

"These are they whom I have chosen as the First Presidency of my Church. Follow them"—those few words.

I have had a testimony of the divinity of this work from my youth. I was reared in a family where love was the motive force, where my parents taught me righteousness, and I have grown up with a testimony. But that witness was an added assurance. It meant to me, if I hadn't known before, which I did know before, that this is the Lord's Church; that his hand is over it; that he organized it; that these men who preside are called of him; that

they are his anointed; that if we will follow them as they follow Christ, we will have eternal life, which is my prayer for myself and for all Israel. In the name of Jesus Christ. Amen.

The Tabernacle Choir and the congregation joined in singing the hymn, "I Need Thee Every Hour."

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve

It has been a refining influence to attend this great conference. I cannot recall when I have felt more at peace than I have during these sessions. It seems to me that from the very beginning with President McKay's opening address, followed by others of the brethren including Brother Thomas E. McKay who spoke so beautifully and tenderly, everything done and said has contributed to a peace that I am sure we all feel, and we all felt as we sang that beautiful hymn, ["I Need Thee Every Hour."]

Marion G. Romney

I was very grateful in the selection of Brother Marion G. Romney to the Quorum of the Twelve. I have been intimately associated with him for the past ten years—I had not known him prior to our being called to be Assistants—but I have learned to love him and to appreciate him for his sterling worth, for his integrity; and I say to you, my brethren and sisters, without any fear of contradiction, that I know of no man who has ever been chosen to fill this high and sacred trust who is better prepared and more worthy than is Marion G. Romney. I hope he will not feel embarrassed because of my saying this, but I say it from the depths of my heart.

I love these men. I have learned to love the Authorities as I have never loved them before. I was reared in a home where the Authorities of the Church were always held up to us as servants of the Almighty, men who were trying to their utmost to establish the Church and kingdom of God in the earth, men who were unselfish in their service. In our home it was regarded almost as a sin for anyone to say anything unkind of those whom God had chosen to direct the affairs of the Church.

I have been grateful for that heritage. I have tried to implant that in the hearts of my children. My wife was reared in the same atmosphere, and she too reflected in her life that absolute confidence and deep appreciation of those whom the Lord had chosen.

Lessons from Missionaries

I have recently had the experience of visiting two of our mis-

sions. Two very striking lessons were brought home to me as we labored with these missionaries, as we heard their testimonies, listened to their reports, and felt of their spirits. They told how they were proselyting, how they would go into the homes where they were invited in—many times they were turned down—and how they would teach the people.

First the missionaries would present to them the message of the restoration and the coming forth of the Book of Mormon. This would open up the way for a cottage meeting, and then they would teach the families how to pray. They would teach them that God hears and answers prayers. They would unfold the story of the restoration of the gospel, which of course would take them back to the teachings of our Savior and the promises that he made when he instructed his disciples:

> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.
>
> Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matthew 28:19-20.)

The elders go into homes, and they teach the investigators these divine concepts, prayer, faith in God, confidence in his work, to observe all things that the Lord has commanded, to render obedience to those divine principles by which we may enter into his kingdom and into his Church, teaching them the law of tithing, the Word of Wisdom, all of these things, my brethren and sisters, these cardinal concepts, and as we listened to the missionaries explain their methods, the reaction of the people to them, I felt and I say to you that people now are responding to the truth, perhaps more than ever in the history of the Church. As we listened to these reports, I thought, can we do less here at home than follow these divine concepts? Should we do less than teach in our homes family prayers, kneeling down and supplicating our Heavenly Father with our children night and morning? Should we do less than teach our children to observe the law of tithing, the law of the fast?

Can we do less than teach them all of these principles that we proclaim to the people of the world, obedience to which makes them eligible for membership in the Church?

That lesson has come home to me. Are we doing at home what we expect our missionaries to do in the world, and are we ourselves hiding our lights, setting our lights under a bushel, or are we letting our lights so shine, that others, seeing our good works, may be led to glorify our Heavenly Father?

Missionary Sacrifices

Another lesson that impressed me was this: We listened to some of the missionaries tell of their backgrounds. One young boy told of coming from a home in Idaho, of his widowed mother, with

five children, the mother being left with a mortgaged farm, and the bishop came and asked if one of her boys could go on a mission.

The oldest was asked to go, and the mother said, "Bishop, he may go." That young man told of the struggles of his mother to make ends meet and to help him in the performance of his missionary labors, and he bore a strong testimony of the goodness of the Lord, not only to him, but also to that devoted mother who was making possible that mission.

Another one was by a young girl, and I never heard a stronger testimony—it was of another widowed mother. She comes from a stake in the east. The mother, going out and taking day work, made possible that girl's service in the mission field.

On my way home I happened to stop in the home of my daughter in Chicago, and she, not knowing that I knew, was telling me of the sacrifice of a widow in her ward that was making it possible for her daughter to labor in the mission field.

"Why," she said, "Dad, that good little woman takes whatever she can get to do without complaint."

Present-day Faith

We are inclined to tell about our forebears, of the heritage they have left for us. We have been reading in the *Deseret News* serially of the great work of President George Albert Smith's grandfather, Elder George A. Smith, of his colonizing in southern Utah, and the struggles of their living in wagons, of babies being born in those wagons, as they sought to establish a settlement at Parowan. All of these we read and are deeply touched and inspired. These things are a great heritage to us and to our children, but I say to you, my brethren and sisters, that we have today just as much faith in Israel as we ever had, and if we could hear all of these experiences that are a part of the lives of these missionaries, we would hear of the struggles, and many times the heartaches, that make possible these young men and women going into the mission field and giving of their time for two years or two and a half years to preach the gospel which means so much to you and to me and to the world.

Evidence Builds Testimonies

Verily, it is a testimony to us of this great work. Testimonies do not come all at once. They are accumulations of evidence, and these are just a few. They are the simple things.

I remember on one occasion of President Grant being in our home and having with him a good friend, a banker, from the East as his guest. President Grant had given him the story of Joseph Smith to read, and during our visit Brother Grant had had Sister Young sing, "Come, Come, Ye Saints."

As Sister Young concluded, that gentleman remarked, "That is

an epic! That is one of the finest expressions of faith that I have ever heard in poetry." Then he made this remark: "President Grant, I have read 'Joseph Smith Tells His Own Story,' and I say to you that no imposter ever wrote it. It was written by one who believed in his own destiny."

Now, brethren and sisters, that is the beginning of a testimony, and if that man would follow through, from just those two little things, God would finally, through the power of the Holy Ghost, reveal to him the truth of all things. This is the promise that is made to the people of the world—

> And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.
>
> And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:4-5.)

That is the way testimonies come. Those are the promises that are given by our missionaries to the world. Can we do less at home than to accept those promises, to accept the Lord as we ask our friends in the world to accept him?

May God help us so to do, my brethren and sisters. I leave with you my testimony. I thank the Lord for my standing in this Church and for its great privileges and blessings; and I can sing with you as we sang a few minutes ago, "I Need Thee Every Hour," and I know he is near to us if we will serve him and keep his commandments. God bless you, in the name of Jesus. Amen.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve

My beloved brethren and sisters, there is something comforting in the scriptures regarding "he that shall endure to the end." (Matt. 24:13.) I must confess, however, that this to me has been one of the most glorious conferences that I have ever attended or ever expect to attend. I stand before you this afternoon in fasting and prayer, with a heart full of gratitude and thanksgiving to the Lord for the opportunity which has been mine to attend this conference.

Richness of Conference

I cannot recall another, unless it was the conference which I attended in April of 1947 after spending a year in war-torn Europe, that has impressed me so deeply as this conference which now draws to a close. And as a father in Israel, I am grateful beyond my power of expression that my wife and my family of six children have come under the influence of the spirit of this conference and the counsel which has been given by the brethren.

As we left the Friday morning session, my good wife turned to me and said, "Of all the conferences I have attended in the Church, I have never felt so richly the spirit as I did this morning during President McKay's opening address." I am sure she but echoed the feeling of hundreds of others. Truly, it has been a time of rejoicing. I would to God, my brethren and sisters, that every man, woman, and child in the world could have heard the counsel which has come to us during this conference and could have in their hearts a desire to accept that counsel because I have never seen greater evidence of spiritual statesmanship than that represented in the counsel given to us by the First Presidency of the Church. With all my heart I sustain them.

Gratitude for the Brethren

I am grateful today that as a young man in far-off England I came under the influence of the leadership of President David O. McKay. I love him almost as I love my own father, and I sustain him with all my heart as prophet, seer, and revelator, which I testify to you he is. And I love with him his counselors as men of God. I love all these brethren with whom I have the glorious privilege of associating.

I am very grateful for the brethren who have been added to the General Authorities in this conference. I have known them all for a number of years, and to know them is to love them. I have received sufficient witness of the Spirit to satisfy my soul that the inspiration of heaven directed the presidency in the selection of these our brethren.

I am happy to welcome Elder Marion G. Romney into our Council. He knows something of the joy and happiness that awaits him in this body of men, and their close association with the First Presidency of the Church. I first met Brother Romney thirty-three years ago on a basketball floor in Rexburg. We were representing two Church schools in a friendly but vigorous competition. I have always felt that he saw very clearly, but on the question of the final score in that game he has never been fully clear. I have loved him for his devotion, for his integrity, and for his testimony, and I love these brethren who have been added as Assistants to the Twelve.

Street Meeting Experience

I have but one thought to add, my brethren and sisters. I have set aside two or three times that which I had in mind to say, as it has been treated much better than I could have treated the subject. I would like to bring this thought to your attention through a brief experience. Some months ago while attending a meeting of agricultural and farm cooperative leaders in an eastern city, I had occasion to leave my hotel room and cross the street to the nearby post office to mail some letters. As I entered the door of the post

office on a side street, I heard words coming through an open window at the opposite side of the building, which sounded very much to me like a Mormon missionary preaching on the street.

After mailing the letters, I eased over to the open window, and there I saw two young men in blue serge suits standing on the corner of the steps of the post office. One young man was bearing his testimony regarding the coming forth of the Book of Mormon and the mission of the Prophet Joseph. He was earnest; he was sincere; he spoke with conviction. I thrilled with what he said. Some fifty or seventy-five people were listening in addition to the moving congregation that is always part of the street meeting. Standing at his side was his companion. In one arm were copies of the Book of Mormon, and the hats of the two brethren in his other hand.

When the street meeting ended, I went out and introduced myself, visited with them a moment, and then I turned to the young man who had been holding the literature in his arm and said, "Elder, what were you doing while your companion was preaching and bearing testimony?" The answer filled my soul with thanksgiving. He said, "Brother Benson, I was praying to God that my companion would say the right thing that would touch the hearts of the people and bring them a conviction of the truth of this great latter-day work."

Support for One Another

Support for one another, that is the one thought that I have to leave with you, my brethren and sisters. One of our great needs as a people is greater, more loyal support for one another. You see it demonstrated in the leadership of the Church. It is very common out in the stakes and the missions, and, oh, how important it is that we uphold and sustain one another in our labors.

What do you do when one of your associates is standing before the public attempting to do his duty? And when he does a particularly good job, maybe performing even beyond your own ability, what is the reaction in your heart? Do you have a little pang of jealousy, or do you rejoice and thank God for the manner in which he has magnified your associate? If you do the latter, you have one of the marks of greatness. If there comes a feeling of jealousy, a wish that you might be in his place, then you have not learned the lesson fully of mutual support and true loyalty.

God help us to support one another. May it start in the home as we support our families. May there be a spirit of loyalty, unity, love, and mutual respect. May husbands be loyal to their wives, true to them, love them, strive to ease their burdens, and share the responsibility for the care, training, and the rearing of the children. May mothers and wives show a spirit of helpfulness to their husbands, uphold and sustain them in their priesthood duties, and be loyal and true to the calls that come to them from the priesthood of God.

Support of Wives

Occasionally when attending stake conferences, and members of the stake presidency and other local brethren are speaking. I indulge in this practice—I look over the audience and try to pick out the wives of the men who are speaking. I like to look into their faces as their husbands are up bearing their testimonies and preaching the gospel.

Sometimes you will find a wife who puts her head down as if she felt sorry for the poor man. But more often you will find the type of support which brings her to look squarely at him, and you can just feel and see in her face that she is praying for him, that she has faith in him, that she wants him to succeed. In such cases it is likely that before they came to the meeting, they knelt together in family prayer, and if she were called upon to lead in that prayer, she invoked God's blessings upon her husband, in the event he would be called upon in the conference.

It is a glorious thing to have that kind of support. I am grateful for it beyond my power of expression. I am thankful that in my home I have that loyalty—not only prayer, but fasting whenever there is any great responsibility pending.

God help us, my brethren and sisters, to support one another. May we support our bishops in the wards in which we live and express our gratitude for their leadership. Let them know that we love them and that we sustain them. Give the same support to our Relief Society workers, teachers in the other auxiliary organizations, and in the priesthood quorums. Let us support one another.

Resolution to Heed Counsel

May we go from this conference with a resolve in our hearts to heed the counsel which has been given, my brethren and sisters. If we do so, we have nothing to fear, no matter what the conditions of the world might be, for the God of heaven has given us his word that it is his purpose to provide for his Saints. He has said of his servants, "They shall go forth and none shall stay them, for I the Lord have commanded them." (D. & C. 1:5.) In the early days of the Church, yea, even a year before the Church was organized, when there was only a handful of followers of the Prophet Joseph, the Lord said this,

> Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.
> . . . perform with soberness the work which I have commanded you. Look unto me in every thought; doubt not, fear not. (*Ibid.*, 6:34-36.)

God bless us that we may go forward without doubt and without fear, but with resolute hearts to live the gospel of Jesus Christ, and that we may heed the counsel that has been given in this glorious conference, because I testify to you that it has come from servants of God under the inspiration of heaven.

This is God's work, my brethren and sisters. God the Father and the Son did appear to the Boy Prophet in the Sacred Grove. I know that to be true as I know that I live. God lives. Jesus is the Christ. Joseph Smith is a Prophet of God. These men whom you have sustained as the Presidency of the Church and the other General Authorities are also men endowed with the same authority and with the same power to bear off the kingdom. God help us to support them and to sustain them in their leadership, and to go forward united as a people, supporting one another, I pray in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

My brethren and sisters, the time draws near for the closing of this, the one hundred and twenty-second semi-annual conference of the Church.

Appreciation Expressed

Whenever we receive a favor or a gift, the least we can do is to express appreciation by saying "thank you." Very often those words seem very feeble in expressing the feeling we have of a favor bestowed.

In your behalf I should like to say "thank you" to groups, perhaps some individuals, who have conferred favors upon us since last Friday morning. I hesitate about naming persons, because undoubtedly in so doing we may miss others who equally merit our appreciation.

First, I wish again to express appreciation of the service rendered by our Singing Mothers. Just their presence, I repeat, was an inspiration. I wish to commend Sister Madsen upon her ability to train that choral group so ably in attack, expression, interpretation, and those mothers for having taken the time to practice in their various wards and at least once or twice as a group. The Lord bless them for the service they rendered in this conference!

I wish to mention also in appreciation the men's chorus of the Tabernacle choir under the leadership of J. Spencer Cornwall, for the inspirational numbers they gave us last evening in that memorable priesthood meeting.

And of course, we must not close the conference without expressing appreciation to the Tabernacle choir, its leader, assistant, to the organists, and to every member. That singing group has attained, through merit, outstanding recognition as one of the great choral organizations of the world. They merit the gratitude of all members of this Church. I do not know of another choir in the world that gives so much time and means, financially, in their service, as the members of this choral group. In your behalf, I thank them with all our hearts for their unselfish devotion and continual attention to this great duty.

I wish to express appreciation to KSL and the specialists who have given us such efficient service, and to the other stations in this state and surrounding states, that have graciously given us of their time. On one or two occasions, as you know, we have run overtime, but this red signal has continued, undoubtedly at great financial cost. We thank these stations, one and all.

I should like to say a word of appreciation to the ushers in the Tabernacle, to the caretakers on the Tabernacle block and on the Church Offce grounds—ushers and laborers under the direction of Irvin T. Nelson, Brother Marble, and other able overseers. You do not see them at work, as some of us do, but you see the results of their labors in these beautiful grounds, and if you would happen to be at the Church Office some morning before seven o'clock, you would see one of these brethren already at work, and if you were to say to him, "Well, you are early," he would say, "Yes, I always come early because I want all this lawn to be well sprinkled before the brethren come to their offices."

"True Nobility"

To them and to all faithful workers I should like to repeat in appreciation one of the two choicest poems that Edgar A. Guest has written:

"Who does his task from day to day
And meets whatever comes his way,
Believing God has willed it so,
Has found true greatness here below.

"Who guards his post, no matter where
Believing God must need him there,
Although but lowly toil it be,
Has risen to nobility.

"For great and low there's but one test:
'Tis that each man shall do his best.
Who works with all the strength he can
Shall never die in debt to man."

—"True Nobility," Edgar A. Guest

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The Lord bless these workers, one and all!

I wish to express appreciation to the presidencies of priesthood quorums, and especially to the bishops who have come to this conference with groups of their lesser priesthood. I mentioned one case last evening. At the conclusion of that priesthood meeting, a bishop met us with two of his quorums of deacons. I commend that fellowship.

On our way home today Sister McKay commented upon the number of young people in attendance at conference, and I said, "That is a good sign." If we can get some of the boys under the influence of the bishoprics, boys who perhaps have unfortunately come from broken homes, or more unfortunately, homes in which God does not dwell, we shall save souls here at home equally as precious as those whom we are seeking out in the world. Continue in that good work.

We express appreciation also to the sisters and to all who are laboring in the auxiliaries—in the Relief Society, the Sunday School, the Young Men's and Young Women's Mutual Improvement Association, and in the Primary. Time will not permit to elaborate, but these general boards and stake boards and the officers and teachers on the firing line are rendering to you parents and to the Church generally a wonderful service. God will reward them.

Experience of Paul

In conclusion, may I call attention to the experience that Paul had just as he neared Damascus with papers in his pocket to arrest all who believed in Jesus Christ. A light suddenly shone about him, and he heard a voice saying, "Saul, Saul, why persecutest thou me?"

And he said, "Who art thou, Lord?"

The answer came, "I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks."

Saul said, "What wilt thou have me do?"

The voice answered, "Go into the city, and it will be told thee what thou must do." (See Acts 9:4-6.)

There are two elements in that incident, commenting briefly upon which I will close my remarks. The first is that the Savior recognized his authority on earth. He could, in a few words, have told Saul what he should do, but there was a branch of the Church in Damascus, presided over by a humble man named Ananias, and Jesus recognized that authority. He knew Saul's nature. He knew that in the future it would be difficult for him to recognize the authority of the Church, as instances later proved.

He said, "Go into the city, and there it will be told thee what thou must do," and Saul had to receive from the very man whom he was going to arrest instructions regarding the gospel of Jesus Christ.

There is a lesson for us all in this Church. Let us, too, recognize the local authority. The bishop may be a humble man. Some of you may think you are superior to him, but he is given authority direct from our Father in heaven. Recognize it. Seek his advice, the advice of your stake presidents. If they cannot answer your difficulties or your problems, they will write to others, the General Authorities, and get the advice needed. Recognition of authority is an important principle.

Divine Interest in Church

The other element in that incident to Paul near Damascus is the great fact that Jesus, our Lord, is interested in his Church, and in the members. As he was interested then, so he is interested today.

I like to feel that he is watching over us, that he is grieved when we do not comply with the ideals and the standards he has given us in the gospel. He was grieved with Saul, a chosen servant, who was going about blindly to destroy the Church. He is delighted when he finds the brethren whom he has appointed doing their duty and trying to live clean, upright lives, living in accordance with the standards of the gospel.

I like to feel that his servants whom he has chosen in this dispensation are also interested and I hope that President George Albert Smith, who was with us not long ago, is pleased with what we have done during the last six months. I am sure he is pleased with the setting apart of the temple site in Los Angeles because I know that was an enterprise that was dear to his heart.

I like to feel that President Heber J. Grant is near us, ready to help, especially pleased to see that the Church is growing. And President Joseph F. Smith, President Lorenzo Snow, President Wilford Woodruff—those men, I have met—President Woodruff, in our home, closely associated with President Smith, and as you know, with President Grant and President George Albert Smith.

I like to think that President John Taylor is equally interested, also President Young, and especially the Prophet Joseph. The work over on the other side is real, and the curtain sometimes between us and them is very thin. I hope the Lord will help us to go forward as these, his former representatives, would like us to go forward, that we shall always realize, as has been said once or twice in this conference, that this is the Church of Jesus Christ, who is our head.

Now let us go back to our homes with that testimony.

Importance of the Home

Among the many great messages that we have received I should just like to emphasize two: One, of course, is the home, Thirteen thousand men of the priesthood were here last night. Every one should go back to his home and look around and see wherein he can make it more ideally a Latter-day Saint home.

One day a young son, just married, invited his father to visit him and his bride in their new home. The young son took the father from room to room and showed him the furnishings, the paintings on the walls and so forth, and the father said, "This is lovely. I congratulate you, but, son, I have looked in vain for anything that indicates that you have a place here for God."

In writing about it later, the young man said, "I went through the rooms later, and I found that Father was right."

Let us go back to our homes and see whether the spirit of our homes is such that if an angel called, he would be pleased to remain.

Priesthood Activity

The other great message is for the priesthood quorums to be more active, to reach out and get the indifferent, approaching them personally, and, as has already been said, "Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D. & C. 121:43.)

The Prophet Joseph Smith could not have written that of his own wisdom. That is one of the great flashes of inspiration that prove his divinity.

Loyalty to Country

Finally, let us be true to our country and to our country's ideals. Nearly three thousand years ago an ancient prophet said that this is a land choice above all other lands, and it is, and the government of the United States as given to us by our fathers is the real government under which individuals may exercise free agency, individual initiative.

Oh, let us oppose any subversive influence that would deprive us of our individual freedom or make this government a dictator instead of a servant to the people.

Time is up. In conclusion I repeat the words of the Lord, "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (D. & C. 107:98-9.)

God help us all, that we may live more nearly to the ideals of our Savior as revealed in the restored gospel of Jesus Christ, I pray in the name of the Redeemer. Amen.

The Tabernacle Choir sang, "Thanks Be to God."

S. Norman Lee, Patriarch of the Box Elder Stake, offered the benediction.

Conference adjourned sine die.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, October 6th.

In addition to the great crowd that met in the Tabernacle, the Assembly Hall to the south of the Tabernacle, and Barratt Hall (60 North Main), were filled with men of the Priesthood.

President David O. McKay was present and presided at this meeting and conducted the services.

The Tabernacle Choir Men's Chorus furnished the choral music for this meeting, and joined with the congregation in singing as an opening number "O Say, What Is Truth?"

Elder David F. Haymore, formerly president of the Spanish-American Mission, offered the opening prayer.

The Tabernacle Choir Men's Chorus then sang, "The Lord Is My Shepherd."

BISHOP LEGRAND RICHARDS

Presiding Bishop of the Church

Brethren, I have certainly enjoyed this conference with you, and the spirit thereof, and I appreciate the privilege this night of addressing this great body of Priesthood.

A Calling of Service

As I thought of the Priesthood being gathered here, knowing that this Tabernacle is full, and the Assembly Hall, and Barratt Hall, representing the Priesthood of this great Church, I thought of the Apostle Paul, speaking of the Priesthood of his day, when he said that the Lord had given some apostles, and some prophets, and some evangelists and some pastors, and teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, until we should all come to a unity of the faith, and of the knowledge of the Son of God,—that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.

Now, if you will analyze this statement you will see that Paul understood that our calling is a calling of service; the work of the ministry,—the great missionary cause of this Church. The edifying of the body of Christ, and the perfecting of the Saints:—all this work that we do in the wards and the stakes of Zion, and in the branches, in order to try and teach the Gospel, so that the people, after they take upon them the name of Christ and become members of His great Church, will not be tossed to and fro by every wind of doctrine, but

that we watch over the Church and see that they are taught the Gospel.

I hope that in all of our efforts, we will try to plant a testimony in the hearts of the membership of this Church so that they will be able to stand no matter what teachings may come among us.

Knowledge of Gospel

In some of our Priesthood council meetings, there has been some apprehension for fear that our own might be led away from us because of the missionary efforts of other churches. One large church in the land has publicized that their greatest missionary effort for the next ten years would be conducted right here in the state of Utah, and we have lost a few. I think we have gained more from them than they have taken from us.

We wonder how any of ours can ever leave us if we have taught them the Gospel, and are watching over them as the Priesthood of the Church, so that they will not be led away by these false teachings.

I was interested in attending a conference here in Salt Lake a few weeks ago, in visiting with Sister Williams who used to be on the M. I. A. Board of the Church. Formerly she wrote a column in the Deseret News called the "Question and Answer" column. She told about a young girl, one of our Latter-day Saint girls who went east, and wrote home, and said something like this:

"I have been asked so many questions about our Church and what we believe in since I have come here, that I am writing to ask you to tell me what the first principles of the Gospel really are. I know the first two are that we should not use coffee or tea or play cards."

That was about her conception of what the first principles were, but she had that testimony that burns inside and she wanted to know more about our teachings.

Advice to Missionary

I had a missionary write me once, who said something like this: "I met a minister the other day who knows more about religion than I ever dreamed of. I told him if he had something better than I had, I would join his church."

I wrote him back, and said, "You said just the right thing exactly. If he has something better than you have you ought to join his church. But," I said, "have you ever stopped to figure out how it is possible for him to have something better than you have. Has he something better than a personal visit from God the Eternal Father and His Son, Jesus Christ, to this earth to open a new gospel dispensation? And in answer to the question of the boy prophet,

which of all the churches he should join, he was told that he should join none of them for they all taught for doctrine the commandments of men. Now why worry about all of the other churches with an answer like that coming direct from the Savior of the world, the one who has the right to speak and to pronounce judgment upon all the Christian churches in the world?"

Then I went on to add, "Does he have something better than a visit from Moroni with the plates from which the Book of Mormon was translated, a visit from John the Baptist with the Aaronic Priesthood, Peter, James and John with the Melchizedek Priesthood and the keys of the holy apostleship?" and then I continued by referring to the coming of Elijah the Prophet of whom Malachi testified that if it were not for his coming the whole earth would be utterly wasted at his coming, and then of Moses and Elias. Then I said, "If he has something better than that you join his church."

Story of Prophet Joseph

I usually make a similar statement to the missionaries when I interview them for their missions. I say "when you go to buy a suit, it either fits or it doesn't fit. Now," I say, "Take the story of the Prophet Joseph Smith. Does it fit, or doesn't it fit? Then I enumerate these things, and then add, "If you can believe the Prophet's story, you know we do not have just another Church, but we have the only true Church, for no other church is built upon such a foundation. When you hear that song of what rapture filled his bosom because he saw the God of love, I think of it so many, many times. I think of the rapture that fills the bosoms of our missionaries when they get in the field and catch the spirit of this work. I have seen many of them that I think could have given their lives and given them gladly for the testimony of Jesus that they had because of the rapture that filled their bosoms because of the spirit of this great latter-day work.

My feeling is that if we could get that spirit into the hearts of our young people we could trust them anywhere. They don't need to know all of the answers to the scriptures. They don't need to be able to explain all of the writings of Holy Writ. They need to know what the God of Heaven has done in our day, and then the rest of it is only a process of study and information in order that they might be able to better preach and teach and know of the teachings of the prophets of old.

When I went on my first mission, President Anthon H. Lund addressed us missionaries, and said something like this:

"Now, brethren, when you go on your missions, if you ever lack for anything to say, just bear testimony that you know that Joseph Smith was a prophet of God and the Book of Mormon is true, and I promise you that you will have something to talk about."

Missionary Experience

I have put that promise to the test. One time while I was secretary of the Netherlands Mission, and had only been there a few months and did not know the language very well, the Mission President told me that if I would write down the addresses of the brethren, including President Grant's who was then president of the European Mission, he would not call on me to speak.

But there was one greater than the mission president there, and that was President Grant, and he said, "I want to hear from Brother Richards." So while I was sitting down in front taking the minutes of the meeting I was announced as the next speaker. As I walked up on that platform with an audience of some 1500, many of whom came with their stovepipe hats and their walking sticks, I thought of the promise of President Anthon H. Lund that if you ever need anything to talk about, just bear witness that Joseph Smith was a prophet of God and that the Book of Mormon is true and the Lord will give you something to talk about, and one of the finest testimonies of my life came out of that experience that night. There are some Latter-day Saints here in Salt Lake today who give credit to my testimony that night for having started them to investigate our message. I have truly learned the truth of the words of the scripture: "for the letter killeth but the Spirit giveth life."

I just feel that if we could feel that rapture in our bosoms from telling these glorious stories, and that our young people could feel it, we would not need to worry too much about interpretations of the scriptures.

Strength of the Mormon Position

I am impressed with a statement that Brother Orson F. Whitney used to tell from this stand, and published in the little pamphlet he wrote on the "Strength of the Mormon Position." He told about an interview he had with a prominent Catholic priest who once occupied this pulpit here in this tabernacle, in these words:

"Many years ago a learned man, a member of the Roman Catholic Church came to Utah and spoke from the stand of the Salt Lake Tabernacle. I became well acquainted with him, and we conversed freely and frankly, a great scholar with perhaps a dozen languages at his tongue's end. He seemed to know all about theology, law, literature, science, and philosophy. One day he said to me, 'You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world. That is the position of the Catholic church.

" 'The issue is between Catholicism and Mormonism. If we are right, you are wrong. If you are right, we are wrong, and that is all there is to it. Protestants haven't a leg to stand on, for if we are wrong they are all wrong with us since they were a part of us

and went out from us, while if we are right, they are apostates whom we cut off long ago. If we have the apostolic succession from St. Peter as we claim, there is no need of Joseph Smith and Mormonism. But if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetuation of the Gospel from ancient times, or the Restoration of the Gospel in the latter days." And we know it has been restored and so that is all there is about it. That ought to settle all disputes when we have to discuss religion with any other church.

They might be able to out-argue some of our young people, but they can't take away the visit of the Father and the Son nor the visit of the other holy messengers, nor the visit of Moroni and the information contained in that Book of Mormon.

Experience in Sunday School

When I was a boy in the little town where I was raised, I had the privilege of leading the Sunday School in reciting the testimony of the three witnesses. I remember upon that occasion Karl G. Maeser and Brother George Goddard were there. Brother Goddard used to teach us to sing, "Take away the whiskey, the coffee and the tea. Cold water is the drink for me," and "Who's on the Lord's Side, Who? Now is the time to show. We ask it fearlessly, who's on the Lord's Side, who?"

I will never forget that experience, and the testimony of those three witnesses has never left me. It is a marvelous thing when the Lord touches your heart to realize that these things that He has given unto us are divine, and that they come from Him.

Marriages Out of the Church

As we travel about the Church we see a good many people who have strayed away from the Church. Sometimes their testimonies become dim for a time because some of them have married out of the Church. They think they can get away from the Church. I remember that while I was president of a stake in California a young lady came into my office one day selling neckties.

She said, "I guess you don't remember me, do you, Brother Richards?"

I said, "No, I don't believe I do. Who are you?"

Then she told me that she had taught Sunday School under me here in Salt Lake when I was superintendent of a ward Sunday School. Then I remembered her and said, "What is the rest of the story?"

She said, "I fell in love with a Catholic boy, and I loved him so much that I didn't think it would make any difference to the Lord whether I worshipped him in the Catholic church, or the Mor-

mon Church, so I went all the way with him, and we were married by his priest, and I agreed to raise my children in the Catholic church. Now we have three children, and I told him the other day that I was the biggest hypocrite in the whole world, that I didn't believe a thing that was going on in his church, that I knew that Joseph Smith was a prophet of God, that the Book of Mormon was true. I don't know what is going to become of you and me and the children, but I am going back to my Church."

I was in New York some time ago, and the president of the stake told me about a woman there who, on her deathbed, called the stake president and her bishop. She had married a Catholic, a Salt Lake girl, and she went east with him, and he died, and he left her quite an estate, but he left his old maid Catholic sister to administer it, with the instructions that if she attempted to bring her children up in the Mormon Church she was to be cut off entirely from the estate.

On her deathbed, with her son and daughter having entered their twenties she plead with her bishop and stake president to see if they could not do something to save her children to the Church.

She said, "I made an awful mistake. If I had it to do over again, I would crawl on my hands and knees back to Salt Lake City in order to raise my children in the Church, if I had to go out washing every day to earn a living for them."

I was in Chicago attending a conference meeting, and a little mother with a baby in her arms sitting down in the center, at the close of the meeting came up and said, "Bishop, I would like to shake your hand."

I said, "I would certainly be glad to shake yours." Then she started to cry, and I said, "You're a western girl, aren't you?" I got a nod of approval, and I said, "And you married out of the Church?" and I got another nod. She couldn't talk. Her emotions had gotten the best of her. I said, "And your husband does not like you to come and meet with your people?" and I got another nod. Then I said, "And you're homesick—homesick for your Church and for your people." With that she sat down on the front bench, covered her face in the shawl that wrapped her little baby, and wept like her heart would break.

"Testimony of the Spirit"

I tell you this world is not big enough that you can run away from the testimony that the Lord plants in your heart—as President Clark tells us so often—"the testimony of the Spirit."

I want to bear witness of that testimony. I would like to see us plant it in the hearts of our young people. I would like to see them encouraged to bear their testimonies in Sunday School and in our fast meetings. President Brigham Young is accredited with having said that we can get a testimony quicker on our feet than we can

on our knees, and I believe it. As I have gone around this Church and listened to men who have been called to represent the Adult Group of the Aaronic Priesthood, I have seen those men stand up and weep. One man right near here recently said he had lived in his ward 16 years, and his bishop had never asked him to do anything. He stood there and wept with gratitude and thankfulness for the opportunity he had to speak.

I heard another man who manages a chain store, who was called to represent that group, and before he got through, he had caught the spirit of it, and he said, "I haven't done as I should have done, but I am here today to tell you that before this year ends I am going to be ready to ask my bishop for a recommend to take my wife and children to the temple and have them sealed to me."

He had had a long time to think about it but he had to get on his feet before he felt inspired to make such a resolution. It is a little like the story they tell of the old lady who came home from fast meeting one day, and said to her daughter, "That is the best fast meeting I have ever attended."

The daughter said, "Is that so, Mother? Who spoke?" "I did," she said.

There is something about this testimony of the spirit that is the most wonderful thing in all the world. It was what Peter had when Jesus announced that he was the Son of God, and that was more than the multitude could take, so one by one they went away. Then Jesus turned to Peter and to the apostles, and asked them why they did not leave also. Then Peter replied, "Whither shall we go, Lord, for we know that thou hast the words of eternal life?"

Responsibility of Priesthood

Brethren, you are called in this great Priesthood of the Lord for the work of the ministry, for the edifying of the body of Christ, for the perfection of the Saints, and it is our responsibility to plant in their hearts a testimony of the divinity of this work, so that no matter where they go, and no matter what arguments are brought, they know that these fundamental facts are true—that God the Father and His Son Jesus Christ did appear to the Prophet Joseph, and if these facts are not true then we have no right to be holding this conference because then the whole thing is a deception.

Our testimonies of this great latter-day work to many are like the testimonies of the women who went to the tomb, and saw that the body of Jesus had arisen and when they told this story it seemed to the people to be but idle tales. Many think when we bear them our testimony of the marvelous work and wonder the Lord has brought forth, that it is nothing but idle tales.

But it is God's eternal truth. Of this I bear you my testimony in the name of the Lord, Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

The Bishop is a hard man for a quiet man to follow.

I always enjoy the Bishop. He has such a marvelous enthusiasm, a wonderful testimony, and a wide experience, that he always stirs me. I thank him for his sermon tonight, and for its uplifting thought and word.

Power of the Priesthood

Again, brethren, it is a great privilege to meet with you here in this Priesthood meeting. Again I am impressed with the power of the Priesthood. Again I am reminded that this is the greatest gathering of Priesthood—these gatherings of ours,—that can be held in the world. Greatest because of the great number of men who come together with one thought, one allegiance, one Priesthood. Greatest, because in the second place, we hold the Priesthood of Almighty God, with all the powers, rights, and authorities which are incident to that Priesthood.

I wonder if we believe that? I wonder if in our hearts we all have that firm conviction that we are possessed of the Priesthood of God, that that Priesthood gives us certain powers, certain rights, spiritual rights? I hope we do.

An Everlasting Endowment

My brethren, I wish we could all appreciate that wherever we go, this Priesthood goes with us. The Priesthood is not like a suit of clothes that you can lay off and take back on. It is an everlasting—depending upon ourselves—an everlasting endowment. If we could get that into our minds and hearts, so that it was really a part and parcel of us, we would be far nearer to a solution of our many difficulties—the difficulties of life that beset us—than we are today.

If we really had that thought, that conviction, and that recollection of the character of the Priesthood which we hold, and that we could not lay it aside, and that God would hold us responsible if we prostituted it, it would save us from doing a good many things, save us from going a good many places. If, every time we started a little detour away from the straight and narrow, we would remember, "I am carrying my Priesthood here. Should I?" it would not take us long to work back into the straight and narrow.

I often think that I should try, and I do try, never to be anywhere or engaged in anything, so that if suddenly called to the bedside of the sick, and particularly of my own, I would have to go blushing, or trying to forget where I had been, what I was doing.

Brethren, if we could just hold a few simple little things like that in our minds we would find it so much easier to tread the narrow way. If you were called to the bedside of your loved one, not in the

condition, and not so you could invoke as a right, and feeling you had a right, the power of the Priesthood, and the worst happened, what are you going to do about it? What are you going to think about it? What is your wife going to think about it? For the chances are the wife is living more nearly as she should than you, if you were thus guilty. Oh, my brethren, don't sell your birthright—your Priesthood birthright—for a mess of pottage.

Chastity to be Guarded

I would like to urge you young people to guard, even as you guard your life, your chastity. I would like you to remember and to know that for a moment of ecstasy you can have an eternity of pain. It is not worth it, and if you would keep yourselves straight, then never make the first approach. I am telling you boys that if you will conduct yourselves properly, if you let it be known to your associates of the opposite sex that you are strict, you will never have much difficulty with them. It is only when you begin to edge over that they, if they be bad, come along.

Incident in Life of Savior

I was thinking this afternoon, after I went home from meeting, of an incident in the life of the Savior. I was moved to this thought, more or less following out some of the ideas I tried to express this morning. You remember that awhile after the Savior was crucified and resurrected, Peter, Thomas, Didymus, Nathaniel of Cana, James and John, and two others—seven of them altogether—responded to Peter's suggestion that they go fishing. Peter evidently thought that it was all over. Even though the Savior had visited them at least twice before, he did not understand what it was all about.

So they went fishing. They fished all night and caught nothing, as you will remember. The next morning, as the day dawned, they were near shore, and they saw, standing on the beach, a man. The man asked them if they had caught any fish, and they said no. He said, "Throw your net on the other side." They did, and it was filled.

Then John said, "It is the Lord." And I think John had in mind an earlier experience at the beginning of the Savior's mission, when on one occasion, he entered a boat belonging to Peter, and had him push it out from the shore so that the people could not gather round too close to him, and preached a sermon. Then he told Peter to row out and get some fish. Peter said, "I have fished all night and have not caught anything, but if you say so, I will row it out." So he went out a little distance. The Savior told him to throw out his net, and he caught the fish, so many that he had to call for his partners, the sons of Zebedee, to come and help him.

At that sight, Peter said, "Depart from me. I am a sinful man,

O Lord." And after a little conversation, the Lord said, "Fear not, as hereafter you will catch men."

I think that John remembered that as he heard the direction to put the net on the other side, and then he said, "It is the Lord." You will remember that they caught the fish, great quantities of them.

Peter—I love Peter. He had a little trouble the night before the crucifixion, but Peter was a great man, the man whom the Lord chose to be the senior in the presidency. Peter girded his coat about him, for he was naked. I have always thought there was a lesson in that—that Peter would not appear before the Lord nude.

At golf clubs and other places you men run around nude. I wonder if that is quite right. I would think about it if I were you.

Peter went ashore, and the other men came ashore. They saw it was the Lord, and the Lord told them to bring some more fish. He had fish, and he had bread. The fish was cooked. They ate their meat there on the seashore, there in the early morning light.

Charge to Peter

When they had finished, the Lord said to Peter, "Peter, lovest thou me more than these"

And Peter ignored the second part of the question and said, "Lord, thou knowest I love thee." The Lord said, "Feed my lambs."

Then he renewed the question, "Peter lovest thou me?" "Yea, Lord, thou knowest I love thee." And the third time the question came, and then as the record says, Peter was grieved, and said, "O, Lord, thou knowest all things. Thou knowest I love thee." "Feed my sheep."

I have always thought that that was a commandment that was just as pertinent, and belonged just as much to us as it belonged to Peter. It was an everlasting command to the bearers of God's Priesthood.

And so to you brethren I repeat that the Lord has said you are to feed his sheep. What are you going to feed them? Are you going to feed them—spiritually, I mean, of course—the right kind of food, or are you going to feed them with doubt, with rationalizing? Are you going to try to feed them on mysteries? Are you going to try to weaken the commandments of the Lord regarding the Word of Wisdom by yourselves smoking or drinking? Are you going to feed them alleged spiritual materials that are not spiritual, but are destructive of their faith?

Only One Way

Here I want to return to my theme song, unity. The Lord has told us, in the books what are his commandments. He has laid down the truth. Read the books. I think we sadly lack the reading of the scriptures. They are wonderful books. You can find

no more interesting stories, if you will, than you find in the Bible, and none that are more interesting, more faith-promoting, than you find in the history of our Church. Read them. You learn the food you should feed, and then feed it.

And the unity comes in this: that there are not two ways, there is only one way. We should always feed the same food to all of our youth.

Brethren, the weight of our responsibility as parents, grandparents, we who bear the Priesthood, the Priesthood of Almighty God—the weight of that responsibility, if we really sense it, is almost crushing. Yet, Brethren, if we shall live righteously ourselves, if we shall serve the Lord, if we shall keep his commandments, he will give us the strength and power to live as we should, to teach as we should, to lead as we should, and we shall get that strength and that power in that direction in no other way.

Brethren, I plead with you, magnify your Priesthood. Remember it is with you always, never do anything to prostitute it or pollute it. Live righteously always.

Testimony

I bear my testimony to the truth of the Restored Gospel, that God lives, that Jesus is the Christ, that Joseph was a prophet, that those who have followed him, down to and including our present prophet, seer and revelator, are prophets of the Almighty. It is our duty as the Priesthood so to recognize, so to honor, and so to obey. May the Lord help us so to do I pray in the name of Jesus Christ. Amen.

The Men's Chorus and the congregation joined in singing the hymn, "I Know that My Redeemer Lives."

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

It seemed to me that I could feel the strength of your testimonies in that glorious song, and that helps to fortify me for my attempt to fill this, my first assignment in my present capacity, to address the General Priesthood meeting of the Conference.

I feel deeply humble in this undertaking, and I sincerely ask for the Spirit of the Lord to attend me and for your cooperation and faith and prayers.

I understand that it is appropriate and desirable at this meeting to bring before the Priesthood, which includes our presiding officers in stakes and wards and missions, some items which need attention. So with your indulgence and President McKay's permission, I will bring before you a few items first affecting our missionary service, in

the hope that their mention here may be helpful to the carrying forward of our missionary procedure.

These items are not necessarily related.

Interruptions to Missionary Work

We would appreciate it, and we speak for the mission presidents, if you would discourage parents, other relatives and friends, visiting missionaries in the missions. We have had a large number of instances brought to our attention where serious interruption has come to the missionary work by reason of these visits, some of which have been very protracted. If you can use your influence and give the information to discourage these visits and ask the parents and their other friends to let these missionaries pursue the courses which have been arranged for them, they will contribute very greatly to our work.

We have had numbers of requests for leaves of absence for missionaries to come home to the funerals of their kinspeople. We appreciate the fact that their hearts are touched on these sad occasions, but we have learned that very frequently the visit home only serves as an interruption to the mission, that no considerable good is accomplished, and that the missionary himself is often disappointed to think that he left the mission field, his companion, and his assigned work to go home for such funerals.

I am very grateful to note that it has been the disposition of most of our missionaries in the field to desire to stay with their labors, and they themselves, have, in a number of instances, discouraged their kinspeople from requesting their return. If you can bring this matter, as occasion requires, to the attention of the families, it will serve a good purpose in the continuity of our missionary work.

Calling of Seventies

Now we are confronted with some new questions in missionary work on responses to the call of the seventy to go into the mission field. May I first express for the First Presidency appreciation and gratitude for the generous response coming to this call. We have on file at the present time responses from many stakes of the Church, indicating that they will fully comply with the request, and that their quotas will be met. This is encouraging.

Importance of Good Health

There are, however, brethren, in the sending of these older men, some safeguards that should be considered. First, the question of health. Our mission presidents have advised us that many of the older men have not been able to endure the rigorous work, the climate in some cases, and the exactions that are put upon our missionaries. These older missionaries are often asked to be companions to younger men. You heard this day something of the vigorous work that

they do, the long hours they spend, entailing a good deal of walking and very strenuous exercise.

It is not possible in many instances to assign older men to the so-called easier jobs. If they are to make their greatest contribution they must fit into our missionary program, and in order to do that they must have good health. We have a great sympathy for our mission presidents. They have many problems, so many, indeed, that a great part of the time their attention must be given to exceptional cases, so that we ask you brethren as you send these older men to us, to make careful inquiry into their health. Sometimes our doctors' examinations—we are generally grateful for their service—are not too searching and we find when they get to the mission field, particularly some of our older brethren, have some weaknesses that deter them, and sometimes preclude them, from carrying forward their missionary work.

I know that it is difficult to get the older men to come, but we must have them in good health. There may be a few exceptional cases where older couples with a car can do some special service in a mission, but generally speaking the seventies must enter into the work with the same vigor and we hope with full physical equipment to carry forward the mission program as the younger men.

Welfare of Families

We have discovered, too, in recent months in the coming of these older men, that very considerable apprehension is feared for the welfare of some of their families. It is reported in cases that come to us that families are left without adequate support, and we have a few cases where couples have been recommended with the understanding that they would leave minor children with relatives or friends and without parental guidance.

President McKay has long taken the position that that is not wisdom to call parents away from their children, even for this great missionary service, so before both of the parents are sent, they must always be free from the parental responsibility that goes to minors in the home. Where the man is sent, care must be exercised to see that his family may have proper care in his absence. That will entail a discernment on the part of the bishop, and he should exercise caution and wisdom before recommending a man whose children and family may suffer too greatly in his absence.

We do not want to take the sacrifice out of missionary work. We know the history of it in the past, and we know that it does entail, sometimes great deprivations and sacrifices, but we want to use wisdom in taking men away from their families.

Missionary Expenses

Another item—it is a part of our traditional missionary custom for the family to pay missionary expense. Exceptions are made. There

are friends sometimes who like to contribute. Sometimes the ward, sometimes the quorum, will contribute. But it is deemed preferable to have men sent, who, either by themselves, or through their families, can make some substantial contribution to their missionary labors.

We do not look with favor, because we feel that it lacks in certain material elements in our missionary work, upon having support come wholly either from the quorum or from the ward, or from outside sources. It is true that there are many generous people who send funds into the Church itself, to be helpful to missionaries who need help, and I assure you that it is a great satisfaction to have at our disposal some limited funds which can help out a missionary who hasn't quite been able to finish, whose parents have perhaps reached the end of their financial resources. But in the main it is preferable to send missionaries who can contribute substantially to their own support.

The Language of Prayer

We have discovered in the mission field in particular, and in other places, also a lack of proper teaching with reference to prayer. I know that I myself have been shocked out in the mission field as I have heard missionaries called on for prayer who seem to have had no experience or training whatever in the use of the language of prayer.

I do not know that it is a matter of vital importance, but I think, my brethren, that in the quorums and in the classes, you would do well, as in the homes also, to teach the language of prayer—"Thee and Thou," rather than "you." It always seems disappointing to me to have our Father in Heaven, our Lord, addressed as "you." It is surprising how much we see of this in the mission field among the young men who come to serve there. I think you might make note of it, and avail yourselves of any opportunities that may come in order to teach the sacred and reverential language of prayer.

Support for Deseret News

That is all that I had for you, my brethren, with reference to the missionary items. I would like to take a few moments to mention a few other items of general import, and also with reference to our Priesthood work. I am not going to preach about it, but I know that Brother Petersen will not object if I say to you that I think that the loyalty of this Priesthood can well be shown in supporting the official organ of this Church, the *Deseret News*. I don't think that we ought to have to appeal for your support in that respect.

We need an organ for the Church, of course we do, and a good one. We have one. Why should Latter-day Saints forsake that paper and give help to competition? I believe we can seriously think over that matter. Personally, I love the paper. My grandfather was

its first editor. I am proud of it, and proud of its history. I appeal for your support for it.

Appeal to Elders

Now, brethren, I have taken occasion on times before, and there isn't time now, to elaborate much, to make as earnest an appeal as I know how to make to the elders of this Church who have been neglectful and careless, and who have set themselves in process of losing that Priesthood of which President Clark has so impressively spoken.

I do not suppose that I can appeal to too many of them here tonight. They are probably not here. They are in your quorums. Their presidencies are here, at least in large measure. Brethren, will you obey the injunction given by President Clark to go out for these lost sheep and bring them in, and succor them, encourage them, and if necessary, rebuke them in order to bring them to a realization of what they are losing.

Some years ago I took the liberty of sounding a little slogan to our brethren, as I went around the Church, in the care of these people. It was a very simple thing. I do not know whether you will agree with it or not. "If they don't come to us, we will go to them." I put that forward once, and a young elders' quorum president said, "I don't believe it." He said, "We provide the quorum facilities for them. If they don't come it is their own fault."

Of course it was not long before he changed his mind when we reminded him that that was not the missionary spirit. I think we can't go to any who need our help more than to these brethren who have been careless and neglectful about their Priesthood.

I sincerely hope that in the administration of the quorums you are emphasizing the fraternal aspects of these great institutions. I have long been persuaded that these quorums ought to be our clubs. They ought to be the places where we find our dearest associations, and we need not look far beyond them for that fraternity which we all crave. The fraternity of the Priesthood in our own quorums!

Need for Effective Visiting

In your visits to these people, I am sure that you need to exercise great discretion and judgment. I wish all of the Melchizedek Priesthood—perhaps many of them did last night—might have seen the demonstration in the bishops' meeting which was held on this stand last evening. There were some very excellent constructive suggestions which were given.

I believe, my brethren, that you will make far more progress in frankness than in attempting to beat about the bush with these men. I believe if you have the proper spirit you can go to them and talk about their condition, and their needs without spending time in visits talking about the weather and politics and current affairs.

One of the most successful missionaries that I ever knew, when I asked him what the elements of his success were, said, among other things, that he always told people on whom he called that he never had time to talk anything else but the Gospel, and be begged them to excuse him from any other discussion.

I am persuaded that if we went to our members and talked to them about their faith, and the things they were losing, and the things the quorum and the Church hold out for them, that we would make more progress in their reformation. It requires some courage, it requires some tact, and most of all it requires love. They say love is, in the end, the only irresistible force in the world, and if we have love sufficient, and friendship, and these brethren know our love for them, I think we can approach them and speak frankly to them, and thus help them. I sincerely trust that we may.

Nearly all of these men are good at heart, but careless. There are a few that are mean. Perhaps they deserve rebuke, and rebuke might be the best means of bringing them to an understanding of their position, but remember how that rebuke has to be made, "reproving betimes with sharpness, when moved upon by the Holy Ghost." That is the only rebuke that is permissible under the constitution of the Priesthood.

Priesthood Divine

Now, my brethren, I love this Holy Priesthood. I know that it is genuine. Every interpretive sense that the Lord has given me testifies to me that it is divine. I have felt its influence as I have administered in the ordinances of the Gospel. I have felt its stimulation. I have felt an essence pass from me in administering to the Saints that I know was of divine origin. I have seen its results. I know that it is divine. I know that it is authentic Its source is not far removed from us—into the area of dim antiquity. We do not have to debate about its origin. Why, it is proximate to us.

A man today said that I ordained him a High Priest some time ago, and asked if I had a card to give him the derivation of my Priesthood. I said, "No, I don't have a card for you, but I think you can remember it—four steps. I was ordained by President Joseph F. Smith. He was ordained by President Brigham Young. Brigham Young was ordained by the three witnesses, one of whom was Oliver Cowdery, who with Joseph was ordained by angelic ministers."

That is how close it is to us. There is no debate about it. There is no question about the authenticity of this great power. We are fortunate indeed not to have to search the records of ancient days in order to establish this divine authority, upon which the Church and Kingdom of God is founded.

Gratitude for Associations

I express my gratitude for it, and I express my gratitude for my

association with my brethren of the Priesthood. I have had a most impressive experience in the last six months. I had thought I had always been close to my brethren, but I found that I had never been into the full confidence of this wonderful relation until I came to be associated with my beloved President, and President Clark,—without any reservations, without a necessity of concealing private feelings, but with a freedom of thought and expression welcomed by all, that to my thinking, is the badge of true friendship, brotherhood and understanding.

I thank the Lord that somehow, in his providence, I have been brought to that great blessing, and I ask the Lord to help me that I may be in a measure worthy of it. And I ask the Lord to bless every one of you, my brethren, that each may magnify the sacred calling that the Lord has vouchsafed to him.

I do so humbly in the name of Jesus. Amen.

PRESIDENT DAVID O. McKAY

My esteemed fellow workers in the Priesthood:

My heart is filled with gratitude tonight, as it has been throughout this conference, for the knowledge I am sure we all have that God is with this people. That expression of brotherhood, love, just given by Brother Stephen L Richards is akin, indeed it is identical, with the spirit that prompted the Apostle of old to say, "I know that I have passed from death unto life because I love the brethren."

That is the sublime feeling which every member holding the Priesthood may experience if he will do his duty and live uprightly before the Lord.

Unbecoming Games

I have in mind only one or two items to give at the conclusion of this impressive conference. One that I mention by way of cauton is that in your carnivals that you hold in order to raise money for building purposes, you avoid those games which are unbecoming, or that will cast in any way reflection upon our young girls or men who hold the Priesthood. We know the difficulties that you have to raise fifty per cent of the cost of these edifices, and we commend you highly, and our sisters, for the effort you put forth. But there are some games which are carried on in carnivals outside the Church which are unbecoming the recreation furnished by the Church officers.

One I will name is a feature in which young Beehive Girls come out in public in bathing suits, sit on a spring board before young men who throw balls to hit a certain spot which will loosen the spring-board, and cause the young girl to drop into a tank of water.

I have seen colored and white men do that for so much money,

but let us not have our young girls do it, nor men who hold the leadership in the Priesthood.

Fellowship in the Priesthood

Now, there are three other items which I will name, just briefly I hope, and I will illustrate each by practical experiences. The first is the value of companionship in quorums, already mentioned by my counselors.

One of the most pleasing experiences of this great conference was meeting a bishop who came to the stand and said, "I am here with some of my deacons, whom I should like to have the privilege of meeting you." A true leader accompanying his quorum boys to conference!

Fellowship in the Priesthood! If we can get the bishops to fellowship the priests in every ward, and in some way, at opportunities favorable, meet those young men and young women of corresponding age in some social or groups or meetings, and win their admiration and confidence, we can avoid some unpleasant things which are occurring in our towns. For those priests and girls determine largely the moral atmosphere of your town. You bishops are the leaders. Your counselors can aid you in associating with the teachers and the deacons.

This companionship applies also to Elders.

There are many ways in which we can get these indifferent elders together without inviting them to do things which are difficult. Some of them do not like to pray. They hesitate about standing in public to preach, and some of them would rather go fishing or playing golf on Sunday than attend meeting. But, not one of those indifferent elders will refuse an invitation, for example, to come to a funeral of one of the townsfolk, or one of their members, or of one of their members' wives, and if you will come as a quorum and sit together as a quorum, there is one means of fellowship. Our High Priests are doing it more than Seventies or Elders.

I have attended a number of funerals where I have seen reserved seats for High Priests, in paying respect to a departed brother. There is group fellowship.

Again these indifferent men will come to your quorum socials. Make those socials of a high order, and thus you will come in personal contact with them.

We must be mutually helpful. This world would not exist if it were not for the mutual aid we give one another from the time we are born until we are laid away.

Reverence

A second principle to which I wish to refer is reverence. I have spoken upon this several times, and intend to continue to speak upon it, because I look upon reverence as one of the highest qualities

of the soul. An irreverent man is not a believing man. I think a man cannot testify of his knowledge of the existence of God and take God's name in vain. He can do it by words, but as the old king in "Hamlet," his words will fly up, but his thoughts remain below.

I was deeply impressed with the lesson that President George Q. Morris taught his missionaries in the Sacred Grove. They have an entrance there now, a sort of fence and a gate leading into the sacred spot, where they hold the service.

There as you enter the gate is a sign, "Quiet Please." I wish everybody in the Church could experience that quiet attitude of several hundred missionaries in that Sacred Grove, and as soon as the Amen of the benediction was given, these elders retired without consultation, without shaking hands, to the outside part of the grove.

In our meeting houses today we have reverence just as soon as the hour comes for worship, but in Sunday Schools particularly, at the change of classes there is a hub-bub. That is not educative to our children. They have done away with the marching we used to have when I was in the Sunday School work in Weber. They now think it undignified for older persons to march.

Well, Superintendents, you may do this, at least—when you separate for class work, let a class rise and pass out to the room, and then another class follow, without this careless, sometimes boisterous attitude of everybody's mingling and talking as he goes to his class.

Reverence indicates high culture, and true faith in deity and in his righteousness..

Kindness to Animals

The third is kindness. The first line in what is now known as the "Psalm of Love" is this: "Love suffereth long and is kind."

A true Latter-day Saint is kind to animals, is kind to every created thing, for God has created all. He is right, the author of the "Ancient Mariner" when he deplores the killing of the albatross, when he wrote these lines:

"He prayeth best who loveth best all things both great and small,
For the dear God who loveth us, he made and loveth all."

I am mentioning this because I have seen, in my travels, such cruelty in the world, particularly in the Near East. I was touched with the treatment that those people gave, and probably now give, the humble little donkey. Every caravan is led by that poor, humble creature, carrying a heavier load than his own weight, it seemed sometimes. Often the driver, the leader of those camels, if he became weary would climb on top of the load the donkey was carrying. As you drive along those highways, on the roads you would

see the carcasses of the donkeys that walked and carried, struggled and staggered until they fell. They were unloaded and left for their bones to bleach on the side of the highway.

Camels, if a bit obstreperous, would have steel prongs piercing the sides of their jaws. If they happened to pull back, the clamp would close and those prongs penetrate not only the skin but the flesh as well.

However, we need not go to the Near East to see cruelty to animals. We see it around here if we but open our eyes. It is a good thing to teach our boys to be kind. A man who was working for me once on the farm came home about sundown, and said, "I have just killed a porcupine over there."

"I said, "Why did you kill it?"

"Oh," he said, "just for fun." And I said, "Did you kill it or is it over there suffering?"

"Oh, I killed it." Well, I wondered, so I just took time to cross those two creeks and go over to the little hill. He had not killed it. The poor creature was just stunned, its head was beaten, and he was struggling. What fun can there be in treating dumb animals in that cruel way!

Kindness to Wives

But I mention this now, because I think we are cruel to our wives. I have here two letters, one anonymous, another signed by a woman. They are asking "What shall we do? Our husbands are cruel to us."

Says one, "My husband has a terrible temper. He comes home and scolds the children. He is cruel to me. At first he seemed to be a good, loving husband, but when my first baby was born, then was born my troubles."

Brother Bowen is aiding greatly in taking care of appeals for cancellations of sealings. I am grieved, brethren, I say "I" because the responsibility of cancelling those sealings rests upon the one who holds that key. I am grieved indeed to note in those appeals the number of instances which indicate that some husbands treat their wives cruelly.

I cannot imagine a man's being cruel to a woman. I cannot imagine her so conducting herself as to merit such treatment. Perhaps there are women in the world who exasperate their husbands but no man is justified in resorting to physical force or in exploding his feelings in profanity. There are men, undoubtedly, in the world who are thus beastly, but no man who holds the Priesthood of God should so debase himself.

Some of us are now past the threescore and ten. We can look back over the short life, and it does seem short, and treasure those things which seem most precious. Tonight, one of those things, one of the most precious possessions is my memory of a home in

which love was supreme, in which I cannot recall ever a cross word having passed between father and mother. We owe that blessing to our children.

"Love suffereth long and is kind."

The spirit of kindness is as enduring as love itself. Let us go home, and if we have been cruel, either by treating our wives with indifference, or by scolding, or loud talking, if we have been cruel to our children by neglect, or by striking them, let us see if we cannot repent and look introspectively and see whether or not we are not to blame for some of the conditions that arouse these passions.

Childhood Experience

Now, brethren, I wish to bear you a testimony which I think I have never before given in public. Since childhood it has been very easy for me to believe in the reality of the visions of the Prophet Joseph Smith. What I am going to say may seem very simple to you, but to me it is a heart petal.

When a very young child in the home of my youth, I was fearful at night. I traced it back to a vivid dream in which two Indians came into the yard. I ran to the house for protection, and one of them shot an arrow and hit me in the back. Only a dream, but I felt that blow, and I was very much frightened, for in the dream they entered, one a tall one, and a smaller one, and sneered and frightened mother.

I never got over it. Adding to that were the fears of mother, for when father was away with the herd or on some mission, mother would never retire without looking under the bed, so burglars or men who might enter the house and try to take advantage of mother and the young children were real to me.

Whatever the conditions, I was very much frightened. One night I could not sleep, and I fancied I heard noises around the house. Mother was away in another room. Thomas E. by my side was sleeping soundly. I became terribly wrought in my feeling, and I decided to pray as my parents had taught me.

I thought I could pray only by getting out of bed and kneeling, and that was a terrible test. But I did finally bring myself to get out of bed and kneel and pray to God to protect mother and the family. And a voice as clearly to me as mine is to you, said, "Don't be afraid. Nothing will hurt you." Where it came from, what it was, I am not saying. You may judge. To me it was a direct answer, and there came an assurance that I should never be hurt in bed at night.

Easy to Believe

I say it has been easy for me to understand and believe the reality of the visions of the Prophet Joseph. It was easy for me in youth to accept his vision, the appearance of God the Father and

his Son, Jesus Christ to the boy praying. I thought of nothing else. Of course that is real. It was easy for me to believe that Moroni came to him there in the room. Heavenly beings were real from my babyhood on, and as years came those impressions strengthened by reason and strengthened by the inspiration of God directly to my soul.

I know that those visions were real, and that Joseph Smith was a prophet of God, and when we say this it means that I know that Jesus lives, that Christ is our Redeemer and that this is his Church. We are merely his representatives. When we accept that, then the reality of God the Father, Father of our spirits, is easy to accept.

These things being real, brethren, we cannot do anything else but try our utmost to do what Jesus Christ, our Redeemer, asks us to do, for he has given us the Gospel that bears his name, and in the words of Peter, "There is none other name given under heaven whereby we must be saved."

God bless you. With all my heart I bless you, and pray that peace and love and kindness will abide not only in your hearts, but in your homes, that your wives, our wives and our children may have memories sweet of a home in which God was pleased to dwell.

May this be our lot, our experience, throughout the Church in all the world, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

"Jesus, Lover of My Soul" will now be sung by the Men's Chorus, following which Elder Eldred L. Waldron, formerly president of the Hawaiian Mission, will offer the closing prayer, and this conference will be adjourned until ten o'clock tomorrow.

We will have the *Church of the Air* at eight o'clock tomorrow morning, and we are to be there at ten minutes to eight.

There are present, as nearly as can be counted, 12,908 men holding the priesthood, nearly 13,000. I believe that is the largest attendance in the history of the Church. That includes the three places, the Tabernacle, Barratt Hall, and the Assembly Hall, and 440 on the grounds who could not get in.

The Tabernacle Choir Men's Chorus sang the hymn, "Jesus, Lover of My Soul," after which the benediction was pronounced by Elder Eldred L. Waldron, formerly president of the Hawaiian Mission.

The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Sunday sessions and presented musical numbers at those meetings, J. Spencer Cornwall conducting the singing of the Choir.

The Salt Lake Tabernacle Choir Male Chorus, J. Spencer Cornwall, Conductor, furnished the choral music for the General Priesthood meeting Saturday evening, October 6.

The Choir singing for the Friday morning and afternoon sessions, October 5, was by the Relief Society Singing Mothers, with Sister Florence Jepperson Madsen conducting; Frank W. Asper at the organ.

The singing at the Saturday morning session was by the congregation, J. Spencer Cornwall conducting, and Alexander Schreiner was at the organ. The singing at the Saturday afternoon session was also by the congregation. Elder Richard P. Condie led the singing at this meeting, and Roy M. Darley, Assistant Tabernacle organist was at the console.

The Choir singing of the *Tabernacle Choir and Organ* broadcast Sunday morning 9:00 to 9:30, as also that for the *Church of the Air* broadcast was directed by J. Spencer Cornwall. Frank W. Asper was at the Organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great Organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson
Clerk of the Conference

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